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Thos. McCie

Letin.

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Thomas F. Tomance



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A SYNOD-SERMON *considered* :

I N A

MEMORIAL AND REMONSTRANCE,

B Y

A D A M G I B.

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A

M E M O R I A L

A N D

R E M O N S T R A N C E,

Read before the ASSOCIATE SYNOD, at EDINBURGH;
May 2. 1782: Relative to a printed *Sermon* which had
been preached before them.

C O N C E R N I N G

- I. The RISE of ANTICHRIST; with his PROGRESS for
42 months, or 1260 days: Against the *false calculations*
thereof made in that Sermon,—from Bishop NEWTON,
Mr LOWMAN, and Dr GUNSE.
- II. The REFORMATION from POPY; as injured by
these false calculations.
- III. The State of the REFORMATION-TESTIMONY, in
the hands of the *Associate Synod*; as likewise injured by
the Sermon.

W I T H

Some REMARKS upon an ANSWER to the *last part* of the
Memorial and Remonstrance; that *Answer* being pre-
fixed.

By ADAM GIB, Minister of the Gospel at Edinburgh.

Rev. iii. 11. *Hold that fast which thou hast, that no man
take thy crown.*

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P R E M O N I T I O N .

THE Author might well enough suppose himself justifiable, in publishing the following MEMORIAL and REMONSTRANCE; though he had no other reason for taking this step, but the publication of the SERMON to which it refers: as no point of delicacy can justly require,—that a defence of the cause of truth and duty should be more private than the injury which it has suffered.

Yet, considering some exoneration which he got in the *Minutes* of the ASSOCIATE SYNOD, he not only delayed, but even had no design to lay that defence before the public; till he found a necessity laid upon him for doing so, in an answer made to the *last part* of it,—as admitted by the Synod to a place in their minutes.

And even this would not have had the present consequence, had that Answer contained and been confined to any appearance of fair-dealing with the subject in debate. But the injury done to it in the *Sermon*, is continued and confirmed in the *Answer*; through a course of very injurious treatment given to him. At the same time, considering the place which the Synod, at their last meeting, appointed that Answer to have in their minutes (as will be afterwards explained); there is *little probability* that it may ever be brought under any discussion by them: and, considering the present state of matters, there is NO PROBABILITY that their discussing of it might be got to procure what he could put up with,—as any proper justice to that cause, and his own character.

And he cannot be satisfied to leave that cause behind him, bleeding, without any binding-up,—of these wounds which it has received in the house of its friends; and himself, at the same time, lying under reproach on its account: While these inju-

rics may be otherways made more public than in the present edition of the sermon,—and in the Synod-minutes, which lie open to every supposable use that may be made of extracts from them; when he shall not be on the stage, for repelling the same. He cannot therefore excuse himself from making this publication without further delay; having been particularly warned by distress, since last meeting of Synod, to look out for the end of his course,—which, by the course of nature also, may not be far off: seeing he considers the present step as a necessary piece of justice to those interests; and as a necessary exoneration of himself, in the matter of a stedfast adherence to that good cause for which he has been so long enabled to appear; and as a necessary admonition to both ministers and people with whom he is in communion, for *holding that fast which they have.*

EDINBURGH; *April 7th, 1784.*

A Synod-Sermon considered;

I N A

MEMORIAL AND REMONSTRANCE:

Read before the ASSOCIATE SYNOD, at *Edinburgh*;
May 2. 1782.

A SERMON was preached before this Synod, at their meeting in *April* 1779; some passages of which, when I heard it, gave me great offence. But because I could not pretend, from some dulness of hearing, to have taken it fully up; and because, for reasons known to my brethren, I was not then taking any part in the business of this Synod *; and because I supposed that the offensive passages then uttered might be soon forgotten, without any standing effect: I therefore resorted in expressing some dissatisfaction to the preacher, before several of his brethren, when come in from the place

* When the Synod was considering a draught of an act for a fast, on the 30th of April 1776,—some new political principles were broached, in favour of the *horrid war* then taking place; the introduction of which principles I immediately withstood. But I could not see an expediency, in the very critical state of matters at that time, and considering some evident peculiarity of my situation,—for allowing myself to be drawn into a course of political debates: while I reckoned it more than probable, that I should have a like occasion at every meeting of Synod during the war,—particularly, when on acts for fasts; and I could not sit as a silent hearer, at any repetition of such abhorred principles. I therefore saw nothing remaining for me, but to be absent. Accordingly, I attended none of the following meetings of Synod; except in diets of public worship: Till, being called for by the Synod, on the 31st of August 1780, I then returned to my seat; particularly, upon getting this *Resolution* enacted, *viz.* “ That all the members should abstain from offering to introduce into the Synod, particularly with regard to acts for fasting,—any matters or articles relative to the present political state of public affairs, which may be stumbling or straitening to any of the members; as interfering with any difference of sentiments which may be taking place among them about these affairs.”

place of worship ; imagining, that I should never have any more concern with that sermon.

But now, these passages of it have given me still greater offence, when I read it ; upon getting it into my hands in print, since the last meeting of this Synod, under the following title : [*The two witnessess prophesying a thousand two hundred and sixty days in sackcloth.* A SERMON preached at the opening of the ASSOCIATE SYNOD, at Edinburgh, April 27. 1779.—PUBLISHED BY DESIRE.]

I have reason to believe, that the publication was by the desire of only *one* brother besides the preacher ; and whether or not, as I have heard supposed, my disapprobation concurred with that brother's approbation, as a reason for publishing the sermon,—I leave the preacher to determine.

However, (besides any present imposition by it),—as this sermon may be extant when we are all in the dust ; readers may then readily suppose, from the indefinite declaration of its having been *published by desire*, if there should be nothing then on record to the contrary,—that the peculiar sentiments expressed in it, were acceptable to the generality of those who heard it. But though I am very well pleased with many things in the sermon, I cannot agree that my memory should be loaded, when I am gone, with a supposition of these peculiar sentiments having been acceptable to me. And though no member of this Synod can be more averse than I am, from bearing hard upon the preacher of that sermon ; yet I must be allowed to sacrifice every personal regard to the public cause : While I apprehend that, by several passages of the sermon, a grievous injury has been done to *most unquestionable testimonies of the holy Scripture*,—to the *glorious Reformation from Popery* ;—and to the *Reformation-Testimony*, as presently stated among the hands of this Synod.

In the FIRST PLACE, I apprehend that, by several passages of the sermon referred to,—a grievous injury has been done to *most unquestionable testimonies of the holy Scripture* ; particularly, by some things in the following quotations, viz “ We understand the *twelve hundred and sixty days* “ in the text (Rev. xi. 3.), of the same period intended “ by the *forty-two months* of treading under foot the holy “ city, in the verse preceding the text,—and the *forty-*
“ *two*

“ *two months* of the power of the beast, chap. xiii. 5.—
 “ The twelve hundred and sixty *days*, evidently are to
 “ be interpreted of twelve hundred and sixty years. The
 “ great question is, when these twelve hundred and sixty
 “ days or years commenced? [The first rise of the Ro-
 “ man Antichrist, or the commencement of the twelve
 “ hundred and sixty days of the witnesses prophesying in
 “ sackcloth, p. 13.] If we knew when they commen-
 “ ced, we could easily ascertain the period at which they
 “ are to expire. Now, as to the commencement and
 “ expiration of these days or years, there are different
 “ opinions.—There are especially two opinions; one or
 “ other of which may, perhaps, be the true one. The
 “ first opinion is, that the twelve hundred and sixty days
 “ commenced about the year 300; and, consequently,
 “ expired about the year 1560.—But a second opinion
 “ has been adopted, and defended by the best expositors;
 “ namely, that the twelve hundred and sixty days or
 “ years,—rather are to be understood to commence about
 “ the year 756; and, consequently, will totally expire
 “ about the year 2016.—The forty two months of the
 “ power of the beast commenced, or the beast appeared,
 “ —about the year 756; when the Pope became a tem-
 “ poral Prince, or was invested with the temporal domi-
 “ nion of Rome.—These twelve hundred and sixty days
 “ are to be understood to have commenced about the
 “ year 756, and consequently totally to expire about the
 “ year 2016,—the power of the beast to be wholly at
 “ an end.—This is the second opinion, in relation to
 “ the commencement and expiration of the twelve hun-
 “ dred and sixty days.—If we might at all judge or de-
 “ termine in so difficult a case, we would incline to the
 “ second opinion.” p. 22, 25, 26, 27, 29.

The *first* opinion, maintained in the eminent Mr *Durham's* Commentary on the Revelation, by reasonings which, however contradicted, can never be answered,—is thus laid aside. And we are referred, in a note, to Bishop *Newton* on the Prophecies,—and Mr *Lowman* on the Revelation, rashly copied after by the worthy Dr *Guyse*; as the best expositors meant, by whom the *second* opinion has been adopted and defended: Though these alleged best expositors deserve not, in the present case, to be named on the same day with Mr *Durham*; but ought

to be considered as *Romancers*, rather than as *Expositors*,—upon this and many other parts of the Revelation.

After all, the *commencement* of the twelve hundred and sixty days, or the true date of Antichrist's rise, is not left to be determined by any human authority; as it is particularly and sufficiently ascertained by divine authority in the holy Scriptures.

This is evidently the case in 2 *Thes.* ii. 6, 7, 8. There the Apostle (speaking of that *Man of sin*, the son of perdition, the Antichrist) says; *Ye know what withholdeth that he might be revealed in his time: For the mystery of iniquity doth already work; only He who now letteth will let, until he be taken out of the way: And THEN shall that wicked be revealed.* Now, it is commonly held as unquestionable among Protestant expositors, as it was among those of the primitive Church; that *He who then letteth* did mean the Roman empire in its Heathen state,—or the Heathen emperors in their succession. The Apostle found it expedient in *writing*, not to name Rome-heathen as the party *who then letteth*. But it seems that he had been more particular in *speaking*; as he says, *v. 5. Remember ye not that, when I was yet with you, I told you these things?* Immediately adding; *and now ye know what withholdeth.* Thus according to *Salmasius**, the primitive Christians, upon what the Apostle had discovered by word and writing, dreaded the fall of the Heathen empire, even amidst the cruel persecutions which they suffered under it; from an apprehension of something still more dreadful immediately to succeed,—in the revealing of that wicked one, the Antichristian man of sin.

But he who then *with-held* or *letteth*, the succession of Heathen emperors, was actually taken out of the way,—when the Roman emperor did solemnly come over to the side of Christianity, in the year 313. And this great event, according to the express terms of the above prophecy, was to be *immediately* succeeded by the revealing of that wicked one; from thence was to be dated the commencement of Antichrist's twelve hundred and sixty days.

The same date of that commencement is likewise unquestionably fixed, in the twelfth chapter of the *Revelation*.—The *man-child*, there mentioned, cannot be understood of any individual, but only of a collective body; being

* *Hornius, ad Sulpitii Severi Historiam, p. 563.*

being called *our brethren*, in the following context. The collective body of Church-members, brought forth by the *woman* the Church, at the time here referred to,—is said, in metaphorical terms, to have been *caught up unto God and his throne*; which is evidently the same with the *heaven* from which the great dragon and his angels are said to have been then *cast out*: and this can only be applied to the exaltation of professing Christians, their being raised up to an enjoyment of the laws and authority of the Roman empire on their side; a privilege, which had dreadfully belonged to the great dragon, called the Devil and Satan, for about three hundred years before.

This happy exaltation took place under *Constantine the Great*; when he had got possession of Rome,—after obtaining a complete victory over the bloody tyrant *Maxentius*, who perished with an hundred thousand of his army, on Wednesday the 24th of *September* 312. For he issued an edict in favour of Christians, about the end of that year; and he renewed it, with some improvement, about the beginning of the year 313: And had this matter finally settled, through the Eastern as well as Western Empire, by a more general edict, issued on Saturday the 13th of *June* that same year; by which a general peace was established in the Church, after a most cruel and bloody persecution for ten years immediately preceding,—being the last, and by far the greatest, of the ten great persecutions which Christians suffered under the Heathen state of the Roman empire*.

But immediately upon this happy event, *the woman fled into the wilderness*. As soon as the body of church-members was raised up to a state of prosperity in their temporal concerns, so soon was the Church reduced to a very new state of adversity in her spiritual concerns. And this wilderness condition was to continue for *twelve hundred and sixty days*, the same period before assigned to Antichrist: So that Antichrist's rise bore precisely the same date with the woman's flight into the wilderness, being immediately upon the downfall of Rome-Pagan.

Such is the true date of the commencement of Antichrist's twelve hundred and sixty days, according to most unquestionable Scripture-testimony: And it may well be surprising, that any, who have searched and acknowledge

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the

* Triomphe, &c. par Abbadie, tom. I.

the divine authority of the Scriptures, should have ever devised or stumbled into any other. The matter stands, as hath been represented, for a matter of divine faith beyond every real ground of controversy; even though we had no histories of those times, for satisfying us about the particular manner in which Antichrist rose or made his first appearance, so soon as the laws and authority of the Roman empire were brought over to the side of Christianity. But the case stands otherwise; as may be now explained in a very summary view of those times, from unquestionable history*.

During the first three centuries, under Heathen emperors, no other designations of men, as proper office-bearers in the Church, had been ever heard of,—but *bishops*, *presbyters*, and *deacons*; and these were only parochial bishops, over so many single worshipping congregations. But upon the fall of the Heathen state of the empire, a perfectly new and grievous turn was brought about in the universal state of the Church; a turn the most grievous, however little then understood and considered, of all which have ever yet befallen her, since first constituted among the Gentiles: As she was then turned out of the Christian, into an Antichristian form; that form which was the proper foundation of the whole Antichristian fabric, the proper fountain of all those grievous things which she afterwards suffered in the Antichristian Babylon,—and was therefore the true rise of Antichrist.

When *Constantine* found himself established in the Roman empire, he turned the government of it into a quite new form; according to several divisions which he made of it, particularly into a number of civil *Dioceses*. Through the pride and ambition of church-men, the government of the church was then quickly conformed to that of the state: The Church was cast, according to that model, into a quite new form; by an establishment of *diocesan bishops*, over a number of pastors and congregations;—as also of other church-dignitaries in a line of superior ranks; *archbishops*, *metropolitans*, *primates*, and *patriarchs* or *exarchs*. And a supremacy of rank or honour was immediately assigned to the *Bishop of Rome*,—above all other bishops, archbishops, metropolitans, primates, and patriarchs, even all other church-men in the world;

* Bower's History of the Popes, vol. I. II. III. Sulpitii Severi Historia, cum notis Hornii.

world ; from his being settled in the metropolis of the Roman empire : which was afterwards improved into a supremacy of government and jurisdiction, of spiritual monarchy, over them all.

In the days of *Constantine*, or in the time of Pope *Sylvester*, (who was made bishop of Rome the next year after *Constantine's* establishment of Christianity, and survived about twenty years),—all this new Antichristian form of the church was completed : Then, as a late historian of these times observes,—“ The ecclesiastical hierarchy was first formed, in the manner in which it continues to this day *.”

The mystery of iniquity had been working long before, as far back as the apostle *Paul's* time ; there were many Antichrists, in a subordinate sense of that character, as far back as the apostle *John's* time : or, through these preceding ages, *The Antichrist* had been as a child in the womb. But now, he was like a child actually brought forth, or come to make a formal appearance in a state of infancy ; bearing such a proportion to what he became afterwards, as a new born infant does to a full grown man. In this infant state of Antichrist (an image of which, or the same as a sort of mummy, is still preserved in the hierarchy of the church of *England*), his twelve hundred and sixty years did evidently begin : And it is quite absurd, to fix the beginning of them at any remarkable stage of
of

* “ *Claudius Sessilius*, the Archbishop of *Turin*, in a book which he wrote against them, tells us, that the sect of the *Waldenses* (which name, from the word *vau* which signifies a valley, belonged unto them as inhabiting the vallies of the *Alps*) took its rise from a most religious person called *Leo*, that lived in the time of *Constantine the Great* ; who detesting the covetousness of *Pope Sylvester*, and the immoderate bounty of *Constantine*, chose rather to embrace poverty with the simplicity of the Christian Faith, than with *Sylvester*, to be defiled with fat and rich benefices.—And *Reynerus Savo*, the celebrated Inquisitor,—says,—“ That among all the sects, there is none that hath been so pernicious to the church of Rome as that of the *Leoniſts* ; for some affirm that it began in the time of *Sylvester*, and others in the time of the apostles : Because they who are of it have a great show of piety, live virtuously before men, believe rightly of the Deity, and observe all the articles of the creed. And *Casini*, the Franciscan Friar, declares their errors consisted only in this ; that they denied the church of Rome to be the holy mother church, and would not obey her traditions.” *Compendious History of the Reformation in England*, p. 8, 9.—These *Leoniſts*, or *Waldenses*, (the woman then flying into the wilderness), did afterwards pass under different names in their successive generations ; as *poor men of Lyons*, *Albigenses*, *Lollards* : And this succession of witnesses was maintained, through many horrible persecutions, during all Antichrist's twelve hundred and sixty years ; till the glorious Reformation from Popery.

of his after-growth ; when it can be properly fixed, only at his aforefaid birth and infancy,—his actual rife, like the fun above the horizon.

And long, very long before the falfe date now affigned for the commencement of his twelve hundred and fixty days,—Antichriftian corruptions had come to a great height in the Church. According to the hiftorian referred to,—“ Inſignificant rites and ceremonies were become eſſential parts of the Chriftian Religion ; many
“ groſs errors and corruptions overſpread and diſfigured
“ the whole face of the Church : Superſtition bore down
“ common ſenſe ; and the Goſpel had been made to give
“ room to a new Revelation,—monkiſh viſions, dreams
“ and romances : the Chriftian worſhip was become no
“ leſs idolatrous than that of the Gentiles.” More particularly, near four hundred years before that falſe date*,—*Jerome* called the Church at Rome “ the Senate
“ of Pharifees, the Scarlet Whore.” Above three hundred and fifty years before †, the Church at Rome was diſtinguiſhed from all others by the character of “ the
“ *Apoſtolic See*,” under a pretence of its being the throne of *St Peter*, the Prince of the Apoſtles, on whom the Church was then ſuppoſed to have been built. Above three hundred years before ‡, the Roman Pope claimed “ a
“ paſtoral vigilance reſtrained by no bounds ; but extending to all places where Chriſt was known and adored ;
“ Thus, under the name of paſtoral vigilance, he extended at once his authority and juriſdiction over all
“ the churches of the Chriftian world.” Near three hundred years before §, “ *ſaint-worſhip* began to prevail ;
“ to ſaints, temples and chapels were built and dedicated ;
“ and men began anew to ſerve the creature more than
“ the Creator.” Near two hundred and fifty years before ||, the Roman Pope was addreſſed as “ the moſt
“ holy and bleſſed Patriarch of the whole world, the Succeſſor of the Prince of the Apoſtles, the Head of all.” Above one hundred and fifty years before **, he “ received appeals from all parts of the Chriftian world ; re-ex-
“ amining and reverſing, by the authority of *St Peter* :” And about one hundred and fifty years before ††, he was declared by a wicked emperor to be “ *univerſal Biſhop*,
“ and Head of the whole Catholic Church.”——“ *Images*
“ or pictures of Chriſt, of the Virgin Mary, of the apoſtles
“ and

“and other saints,” which had been commonly set up in churches, and worshipped by many, above two hundred years before,—came to be “commonly and publicly worshipped;” about sixty years* before the false date of Antichrist’s rise now referred to. And about thirty years before †, when a truly Christian Emperor did exert himself most earnestly for getting that gross idolatry purged out of the churches; the Roman Pope made a most furious opposition to that holy design: In so much that he stirred up the people of Italy into a state of rebellion against the Emperor ‡; forbidding them to pay tribute unto him, because of his edict against *image-worship*; and he got two councils held at Rome, within the compass of about two years §,—which passed decrees in favour of the worship of images, ordaining them to be worshipped. About this time also ||, “*reliques* were every where sought for and conveyed to Rome; where the Pope built a magnificent oratory for their reception and worship.”

Such was the ecclesiastical state of matters before, and mostly very long before the date now falsely assigned for Antichrist’s rise. And was there nothing Antichristian, was there no Antichrist, in that woful state of the Church? Let any person who fairly considers all this, judge,—if *the Antichrist* was not then already grown far up toward manhood; and if it be not even ridiculous to pretend, that he yet remained to be brought forth or make his first appearance.

And for what reason is the proper rise, the actual birth and first appearance of Antichrist, said to have been about the year 756? It is even this, that then “the Pope became a temporal prince; or was invested with the temporal dominion of Rome.” And it is true that he was so. For the king of the *Lombards* had wrested some cities and territories of Italy from the worthy son and heir of the truly Christian Emperor, residing at Constantinople: and the king of *France* soon wrested these from the king of the Lombards, at the pressing and pitiful intreaties of the Pope; who even sent him a letter of earnest supplication for that purpose, as coming directly from *St Peter* out of heaven: and the Pope, persisting in his rebellion against the good Emperor on behalf of image-worship, begged a compliment of these cities and territories

* 691. † 726. ‡ 729. § 730, 732. || 732.

ries from the king of France ; who accordingly did constitute him a temporal prince over these as well as Rome, by an act of donation which was brought to Rome in August 755.

But what was all this, to the constituting of the Pope's *Antichristian* character ? Even nothing at all, in itself considered ; no more than a temporal dominion did constitute an Antichristian character in the priest *Melchizedek*, or in the prophet *David*. We testify against the civil places and power, of church-men, as inconsistent with a bestowing of proper attention upon their spiritual work ; but it was never imagined that these did constitute an Antichristian character, where not claimed as due to their ecclesiastical state : and the Pope as yet made no such claim,—when he requested and obtained his temporal dominion, as a mere compliment from the king of France. The Pope's Antichristian character did properly lie in his *exalting himself above all that is called God, sitting in the temple of God, shewing himself that he is God*. It did thus lie properly in his most extensive spiritual or ecclesiastical dominion, with the manifold corruptions belonging to it,—and in that only. His small temporal dominion at that time did not constitute his Antichristian character, was even no ingredient in it, no way belonged to the substance of it ; but was only a circumstance which he and his successors most carefully improved, or rather misimproved, to a great serviceableness for promoting their spiritual monarchy. A fixing of Antichrist's rise in this temporal dominion, is therefore but a pitiful fiction. And though it was natural for diocesan bishops, or Episcopalians, to devise that fiction about Antichrist's rise ; because they could not, consistently with their profession, acknowledge his true rise,—in the establishment of *Diocesan Episcopacy*, or of the *Ecclesiastical Hierarchy*, in the days of Constantine the Great : yet an imitating of them as to this matter, by other Protestants, cannot be so easily excused.

And this new, unscriptural, antiscritptural scheme about the rise of Antichrist,—is not to be considered as a harmless though mistaken speculation, which may be entertained without any practical disadvantage : For it necessarily produces a very bad effect, which comes to be explained under the next head. As,

In the SECOND PLACE, I apprehend that, by several passages of the sermon referred to, a grievous injury has been done to *the glorious Reformation from Popery*: particularly in the quotations which have been already made.

The period of *forty-two months*, or of *twelve hundred and sixty days*, meaning so many prophetic years,—is not set forth in the prophesy, as comprehending the whole time of Antichrist's duration. It doth not reach from his first rise to his final perdition, as is erroneously supposed in the sermon. It only comprehends the time from his rise to his meridian height, under the first six trumpets: while the prophesy contains no definition of the length of time from thence to his total disappearing, or from his begun to his completed downfall; which was to take place in the course of the first six vials, under the seventh trumpet.

That this is the case of the forty-two months, or twelve hundred and sixty days, the terms of the prophesy do put beyond all controversy. For it is only the period in which Antichrist gradually rose to his full height of absolute and uncontrolled dominion; possessing the *court without the temple*, and *treading under foot the holy city*, Rev. xi. 2. It is only the period during which *power was given him over all kindreds and tongues and nations*, Rev. xiii. 5, 7. And it is the period which expired with the prophesying of the witnesses in sackcloth; at their triumphant recovery from his great triumph over them, upon the sounding of the seventh Angel, when the vials began to be poured out, Rev. xi. 7,—15.

These *twelve hundred and sixty days* being the same with the *forty-two months*, which are therefore of thirty days each; the prophetic year, in twelve such months, consists only of three hundred and sixty days: and so, every four of the prophetic years fall twenty-one days short of four common years. Thus, the twelve hundred and sixty prophetic years make only *twelve hundred and forty-two* common years,—wanting forty days. These are to be added to the year 313, when Antichrist rose upon the fall of Rome-Pagan, as before explained. And whether the three years and an half, of the witnesses lying slain, should be considered as the latter part of Antichrist's twelve hundred and sixty years; or as immediately following upon them, in the dreadful effort which he then made to retain or regain his meridian height:

height: Yet there is no need for being more particular here, than in observing,—that the expiration of the whole did fall in betwixt the years 1555 and 1560; when the Reformation from Popery was brought to an establishment in the Empire, and other countries of Europe.

It is therefore evident, that Antichrist's defined period did expire at the *Reformation from Popery*: And this being the most glorious turn which has ever befallen the Church, since she was first extended unto the Gentiles,—it is accordingly celebrated in very distinguished parts of the prophesy; even in the most glorious links of the whole chain, from the beginning of the 6th chapter,—till we come forward to the triumphant view of Antichrist's final ruin, in the 18th and 19th chapters of the Revelation. I mean that it is so celebrated in the last nine verses of the 11th chapter, as immediately consequent upon the expiring of Antichrist's defined period: and likewise with an additional glory, in the first thirteen verses of the 14th chapter of that book.

An alleged best expositor, consistently with his scheme about the rise of Antichrist, which is adopted in the sermon now referred to,—refuses that the prophesy, in the latter part of the 11th chapter, has any respect to the Reformation from Popery; while he considers the accomplishment of it as yet wholly a future event. But inconsistently with his scheme, though not with the truth,—he applies the 6th, and some following verses of the 14th chapter, to (what he calls) the *Protestant Reformation*; absurdly referring to the Church-triumphant, that happy and joyful state of the witnesses which is set forth in the first five verses of the same chapter: And teaches, as if that Reformation, which really produced the said happy and joyful state of the witnesses in the militant Church, had fallen within the woful and sorrowful period of their prophesying in sackcloth,—instead of following upon it; or, in other words, as if two contradictions could be both true. Yet no consistent sense can be made of the latter part of the 11th and the former part of the 14th chapters, but as both referring to the same glorious revolution in the Church. Both must, or neither of them can be applied to the Reformation from Popery; as the true period when Antichrist's twelve hundred and sixty years, and the prophesying of the witnesses in sackcloth, were just expired.

But,

But, according to the new scheme, which is adopted in the sermon referred to, Antichrist's twelve hundred and sixty years are not to expire till about the year 2016,—even above two hundred and thirty years yet to come : And hereby the whole glory of the Reformation is, upon the matter, blotted out.

For if, according to the prophesy, Antichrist's twelve hundred and sixty years were to expire at his meridian height and begun fall ; and if, according to the sermon, they are not to expire till above two hundred and thirty years yet to come ;—then the Reformation from Popery must go for nothing : While Antichrist's meridian height and begun fall, would thus be considered as yet all to come, above two hundred and thirty years hence ; though in a gross contradiction to the manifest course of Providence, and the common sense of mankind, for above two hundred years bygone.

But if, according to the sermon, Antichrist's twelve hundred and sixty years were to expire only at his final downfall, still the Reformation from Popery must go for nothing. For it is quite unquestionable, according to the chain of the prophesy, that the accomplishment of those very eminent parts of it which have been referred to, in the 11th and 14th chapters, was to fall out immediately upon the expiring of these twelve hundred and sixty years. And if they are not to expire till above two hundred and thirty years hence, these parts of the prophesy can have no accomplishment till then. And thus the Reformation from Popery, though the most glorious of all events which have taken place in the churches of the Gentiles,—would come to be considered as of no significancy or importance, for deserving the smallest notice to be taken of it in the whole prophesy. For if these very eminent parts of the prophesy do not directly refer to it, but to some future event yet at a great distance ; there will not then be one passage or expression in all the book of Revelation, which can be justly pretended to bear any particular application to it. And it is far from being a proper salve for this, that the sermon makes some account, in a few expressions, of (what is called) the Protestant Reformation, as the beginning of Antichrist's fall ; while the system of the prophesy, as misrepresented in that sermon, leaves no room for the smallest account to be made of it in the whole book of Revelation : No account to be made of it,

but at the expence of dissolving the contexture of that book; for mashing it down into the mould of the visionary schemes which have been broached by the alleged best expositors;—and so, by a violent disjoining of the prophesy, to find the Protestant Reformation where it cannot be; in the 12th chapter, and in the 10th and 11th verses of the 16th chapter of the Revelation. And it is observable, that the several violences committed upon the prophesy of that book, by the alleged best expositors,—are generally rooted in and dependent upon the gross error about the beginning of Antichrist's defined period; beginning it about the year 756, so as to make it expire about the year 2016.

It may likewise be observed, as to the fixing upon the year 2016, without any foundation in the prophesy, for putting off Antichrist's final ruin till a period so far distant; that this tends to dash down all the pleasing and supporting hope which Christians, in this period, may well entertain, from comparing Word and Providence,—of that great event being a great deal nearer hand. Mr *Durham* supposed, that the *fourth* vial was a-pouring out in his time, above one hundred and twenty years ago. With regard to the *fifth* vial,—there has been a train of very remarkable encroachments made, by Popish powers, upon the *seat*, the throne, the power and glory of the Antichristian beast, within about thirty-three years bygone, or since the peace in 1748; such as had never taken place before in any Popish countries. And so there are various reasons, of great probability, for supposing that we may not be far from the period of the *sixth* vial; by which a final riddance will be made of the Antichristian interest.—But on this I enlarge not, as not belonging to the present design; which was to represent a grievous injury done, by several passages of the sermon, to *the glorious Reformation from Popery*. And,

In the THIRD PLACE, I apprehend that, by several passages of the sermon referred to, a grievous injury has been done to *the Reformation-Testimony*, as presently stated among the hands of this Synod; and that upon two distinguished articles.

The *first* article is relative to the *Rupture* of the Associate Synod, in April 1747. And here it is necessary to premise a genuine view of that memorable event: Which
yet

yet shall be done in a very summary manner, without entering into any detail of particulars; as this has been done sufficiently elsewhere, in a publication which I made some years ago,—and to which I now refer*.

In the meeting of the Associate Synod on the 9th day of that month, a number of the members pushed a vote into a *Resolution*,—for tolerating a promiscuous swearing of contradictory oaths, in the whole affair of a religious profession; a present swearing of the *religious clause* in some burges's-oaths, and of the oath in the *bond* for renewing our Covenants: By the one, swearing to maintain a profession of religion in communion with the established Church; and by the other, swearing to maintain a profession of religion, by way of testimony against her errors and corruptions, in a state of secession from her;—the one, as being an oath of communion with the established Church in her profession of religion, upon the matter *abjuring* the whole Secession-testimony as such; and the other being an oath by which this Testimony is most solemnly avouched. The said resolution was therefore a toleration or allowance, even for a conjunct *abjuring* and *avouching* of the whole Secession-testimony; by which that Testimony was materially dropt: While the said swearing of the burges's-oath, so tolerated, had been found, by a synodical decision which was still left standing,—to be a material renunciation of it by oath. And the presence at first made, as if this swearing could consist with the bond for renewing our Covenants, was so grossly absurd; that these on the side of the burges's-oath soon found themselves obliged, in their defence of it, to break down the frame of the Judicial Testimony,—and to throw aside the renovation of our Covenants.

Moreover, the aforesaid resolution was pushed and perpetrated in the most irregular manner; even in a manner quite subversive of the constitution of the Court. For these who made it were a *minority* of the Synod, even including some of them who were directly parties,—but assumed a vote in their own *personal cause*, over the belly of protestations to the contrary †. And they made it by a

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vote

* Display of the Secession-Testimony, vol. II. 17,—III.

† It was their own *personal cause* in which they so assumed a vote; being a vote for a resolution that *they themselves* should not be found fault with for their having protested against, and still carrying on a practical opposition to the Synodical decision in April 1746,—which had condemned a *present* swearing by *Seceders*, of the religious clause in some burges's-oaths.

vote at their own hand, while both the moderator and clerk were absolutely declining to take any part in that business : and while the protesters against the putting of such a vote could take no part in it, or could not open a mouth,—when these parties got one of their number to take up and call the roll, and another of them to mark the votes.

An opposition to this course was all along carried on, in a very solemn manner, by the *majority* of all *acting members* on that occasion ; even including the said parties, who so iniquitously and violently took upon them to act : Yea by the *majority* of all who had any *just title to act* in the depending cause, or though all who were *non liquet* had been reckoned over to the other side. And this opposing majority having contended most earnestly against that course, by reasonings and protestations, but to no good effect ; while the aforesaid resolution was rushed into, with a violent and uncontrollable trampling upon the whole proper form and order of the Court : They therefore found nothing remaining for them, in such an extraordinary case, but to *withdraw*,—after getting a call by the last moderator *, to meet next day in a synodical capacity. Nor was there any possibility of their sitting still a moment longer, but in a most absurd as well as undutiful condition ; that of allowing the violent and then uncontrollable votes of *twenty* (*seven* of them parties), to prevail against the protestations of *twenty three* members, —who were in the state of protesters against the putting of such a vote, as to the whole matter and manner of it.

The time of that *withdrawing* was indeed the most critical moment which has ever taken place,—with regard to the proper state of the Associate Synod, and of the Reformation-Testimony among their hands ; that whole cause being then hurled over into the gulf of the aforesaid resolution, as a grave in which it was apparently to ly for ever buried. During the progress toward that woful issue, previous to the day on which it was accomplished,—those who contended against it were brought to their wits end ; as seeing nothing before them but a ruin of the Lord's work among their hands. At a most accidental meeting, for a few minutes, in the morning of that day,—a beam of light did break up upon them ; giving them a general
view

* The then present Moderator persisted in his silence on that occasion.

view of the *cause* and *constitution* of the Associate Synod, as what would ly properly among their hands,—if all regular opposition should prove ineffectual, for stopping the course of those on the other side: while it was first in this meeting, that they came to know the number of such as were resolved to oppose it.

But there was no sort of concert among them, not so much as a mouth opened, about any particular steps which should be taken by them in the course of that day. A *dis-sent* and two *protestations* were afterwards made by three of them; just what occurred that day to each, as being then proper and necessary: And though no others of them (even not one as to any other of these three), had any previous knowledge that such steps would be taken; yet they were immediately clear for declaring adherences, which they severally did. In like manner, when the last moderator, immediately after voting the woful resolution, read a declaration and protestation, containing the call which has been mentioned; not one of them but himself knew, that he was about to take such a step*: Yet, as he instantly withdrew, they were clear to follow his example; which they immediately did, and met next day according to the call which he had given them,—the whole *Secession-Testimony* and *Synodical Constitution*, being now left entirely *among their hands*.

The Lord did thus lead them on, step by step, as so many blind men; *by a way that they knew not, in paths that they had not known,—making darkness light before them, and crooked things straight*: The more of God appearing, the less there was of man, in the course which they were directed and enabled to take. In this method, the *only* method for it which then remained practicable,—the original constitution of the Associate Synod, with the *Reformation-Testimony* among their hands, was instantly, and most unexpectedly, got taken up alive out of the grave into which it had been hurled: And the consequence has been answerable. For the said constitution and Testimony still remain with this Synod; and the Renovation of our

* It had never been thought of by himself, till the first long *sederunt* of that day was over. And this was likewise the case with the other minister who, immediately before the voting, read the second of the two *protestations* before mentioned: The other of these two having been made verbally during the first, and put into writing against the second *sederunt*.

our Solemn Covenants has been carried on very universally and frequently in their congregations.—But the Synod of the separating brethren has proceeded in their course of apostasy, with a train of outrages committed upon the Secession-cause ; till that matter has issued of late, in what they call a *Re-exhibition of the Testimony*: By which the *acts about the doctrine of grace, and for the renewing of our Solemn Covenants*, are thrown out of the Secession-cause ; and the Judicial Testimony is variously corrupted, particularly by most fraudulent and essential *forgeries*,—such as could not have been perpetrated on a civil deed about mens secular rights, but upon the pain of death*.

When therefore I look back upon the aforesaid conduct and support with which the Lord blessed the contenders for his cause, on the 9th of April 1747 ; I am not ashamed to avow, that I consider the same as the most distinguished article of the *MAGNALIA DEI*, of the *great things of God*, in the course of the Secession : And which ought to be held in a most thankful remembrance among all posterity in the Secession body ; as being the immediate fountain from whence the perpetuating of the Secession-cause among the hands of this Synod has flowed, all along from that day to this.

But a very different view is given of that matter, by several passages of the sermon referred to ; particularly, by these following, *viz.* “ The unhappy rupture or
“ breach, which so early happened in the Seceding bo-
“ dy, has been much improved against the Testimony
“ and cause in which we are embarked.—The mournful
“ breach in the Associate Synod deserves, indeed, to be
“ lamented and bewailed to the latest ages. We have
“ reason to consider that dismal event, as a providential
“ intimation of what was to befall the generation. Mat-
“ ters were so ordered by a God of judgment, that a
“ stumbling-block was laid in the way of the generation ;
“ and

* About four years ago, I published a *Display* of that *Re-exhibition*. Some time afterwards Mr *John Brown* at *Haddington*, published an Answer to that *Display*,—in the form of a *Letter* to me ; such as could admit of no better reply, than what lies very obvious in its own very singular extravagance and futility. His principal argument against me lies in the close of his letter ; where he, upon the matter, assigns me over to everlasting damnation,—for the concern which I have had, in opposing the defections of his Synod !—But nothing needs to be surprising, in one who could stand up for defending the atrocious forgeries of that infamous *Re-exhibition*.

“ and they judicially left to harden and confirm themselves against that good cause in which we have embarked. Thus, that mournful dispensation bespeaks not so much, perhaps, dissatisfaction with the parties between whom the rupture happened, as displeasure with the generation among whom they live, and who so violently oppose their Testimony. Whatever sinful hand either the one party, or the other, or both, had in the breach; God had an all-wise, unerring, and over-ruling hand in it.” p. 35, 36.

By the above passages, this whole affair concerning the Associate Synod is set forth under very black characters; as *the unhappy rupture or breach, to be lamented and bewailed to the latest ages,—that dismal event,—that mournful dispensation.* It is accordingly supposed to be an evil which both parties were equally left to fall into, as a *stumbling-block* for a judicial hardening of the generation: Both parties are left to be considered, as equally objects of the Lord's dissatisfaction in that matter: And both of them are equally supposed to have had a sinful hand in the whole; all of them judicially left to a sinful course, for a *stumbling-block* to the generation.

Such is the view given, as a *comprehensive* view of the whole affair; by which the memory of the Lord's great goodness, on that occasion, is blotted out: And this great indignity has been done to the same by a minister of this Synod, not behind their backs,—but solemnly in their very face, when he was preaching before them as their last Moderator; putting a stamp of infamy, before their eyes, even upon the immediate foundation of their present state. Very unhappy, dismal, mournful, lamentable things, accompanied the said rupture; as hath been above represented: But this was no reason for having the Lord's great goodness, on that occasion, buried under the same bad characters.—Many dismal and mournful things accompanied the Reformation from Popery;—many dismal and mournful things accompanied the Reformation in this island, toward the middle of the last century; many dismal and mournful things accompanied the Revolution, toward the close of that century: And therefore all the glorious works of God on these occasions, which ought to be ever remembered with thankful praise; all these might as well be shuffled in under the characters

characters of dismal and mournful things, to be lamented and bewailed to the latest ages.

Upon the whole, with regard to the *signal work of God* for this Synod, on the 9th of April 1747; I hereby enter my testimony and protestation against all *difsembling* or *defaming* of it, such as is meant in the last quoted passages of the sermon. This I reckon the more incumbent upon me,—that I now remain alone in this Synod, of all who were engaged in the contendings of that day; the only other survivor of them, in Earlston presbytery,—having been incapable, for some years, of attendance upon the Synodical meetings. And when I have lived to see any rise up in this Synod, for burying the remembrance of what the Lord then wrought for us; (even most absurdly, while they cannot imagine any other procedure by which the true Synodical constitution and cause could have been supported in that juncture,—or preserved from the same ruin on all hands, which it has fallen into among the separating brethren): I must consider this as a new call to me, and as laying a new obligation upon me,—for preserving, unto the end of my course, a thankful remembrance, and commemoration of the Lord's merciful and gracious orderings on that memorable occasion.

The *second article* of grievous injury which has been done, by several passages of the said sermon, to *the Reformation testimony as presently stated among the hands of this Synod*,—is relative to their exercise of discipline in the case of the separating brethren; about which it contains the following passages, *viz.* “ The procedure of this Synod against their Burgher brethren, has been much improved against the Cause and Testimony in which we are engaged.—Admitting this Synod to have erred in the matter of censuring the Burgher brethren, why should this be urged or improved to the disadvantage of our Testimony?—It is a principle received in all Protestant churches, and particularly among us, That all Synods and Assemblies may err; and, in particular instances, do err. An approbation of the censures inflicted on the Burgher brethren, never has been made a term of communion, either ministerial or Christian communion, among us. All that is required of us, in relation to this controversy, in order to ministerial communion with this Synod, is, that we be satisfied in our consciences

“ consciences concerning the decision of Synod in *April* 1746, finding the religious clause of the burghers-oath inconsistent with the testimony, p. 36, 37.” Now,

1. It is a great mistake, that nothing is required among us for ministerial communion, in relation to the controversy with the separating brethren,—but a professing of satisfaction with the said decision of Synod in *April* 1746. For every minister and elder is required, at his ordination, to “ acknowledge and promise subjection to the Associate Synod,—as presently constituted in a way of testifying against the sinful management of the prevailing party in the Synod, at some of the first diets of their meeting at *Edinburgh* in *April* 1747;” and to declare that he doth “ approve of, and purpose to adhere unto and maintain the said Testimony, in his station and capacity *.” Such is the profession, as to this matter, which every minister and elder, to this day, is required to make at his ordination: A profession so manifestly inconsistent with the representation, already considered, which the sermon makes of the breach in *April* 1747,—that such a representation of it is, upon the matter, a giving up with that ordination-vow.

2. It is admitted, by the above quotation,—that the Synod *did err*, in the inflicting of those censures referred to. Their adversaries get a full allowance to judge, that they really did so. And while it is evident, from the contexture of the above quotations, that the preacher favoured this judgment; I have likewise a further reason, from particular information, for saying so: That when a brother, to whom these passages of the sermon were communicated in manuscript before preaching it, insisted that, instead of *admitting this Synod erred*,—it might run, *supposing but not granting that this Synod erred*; yet the preacher would not admit of the proposed correction. And thus, the whole contentings of this Synod for preserving the great trust committed unto them, in the afore-said exercise of discipline, as well as in the affair of the preceding breach,—are all delivered over, by the lump, into a state of infamy and reproach.

I cannot suppose the preacher to have admitted of an erring upon the head of *Iniquity* as to the merits of the cause, or the grounds upon which the censures proceeded:

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* FORMULA, Q. xii.

ed : For he acknowledges the iniquity of a present swearing of the religious clause in some burges's-oaths among Seceders. And what could be a matter of iniquity, of most scandalous iniquity in any church ; if it was not so, —that a number of ministers overturned their whole profession, and broke down the frame of their church-state, in their way of making and prosecuting a defence of contradictory oaths upon the whole affair of a religious profession ?

And I will not suppose the preacher to have admitted of an erring upon the head of *Incompetency*, as to the exercise or objects of discipline. For he will not refuse, that it was properly the Associate Synod which exercised the same : And that it was competent for *nineteen* ministers, with their elders in that Synod, to exercise discipline upon *twelve* of their brethren in a course of so very scandalous behaviour.—Nor is it supposable, that he will refuse church-members or *brethren*, in a state of offence, to be the proper objects of church-discipline ; and that the more *eminent* they be, or the more *useful* they have been, they are still more proper objects of discipline,—because their offence is thereby the more aggravated and pernicious : While church-censures do no way meddle with their greatness, or goodness, or graciousness ; no way interfering with their interest in the invisible church.

But I know that severals, now in communion with this Synod, do make no scruple of charging them with having erred, in the said exercise of discipline, upon the head of *Rashness* ; as if they had proceeded undeliberately or hastily in that work. Yet no charge can be more unreasonable : While there was even a very extraordinary measure of deliberation and patience, as to the course of their procedure ; in many diets of conference with prayer, for upwards of three years.

The only other sort of error which I can suppose, and which I do suppose to be properly meant, in the present case,—is an erring upon the head of *Inexpediency* : As if some now risen up, and at their ease,—were endued with more wisdom about these matters, than the Lord blessed his servants with in those days ; though they have not had such access to know and be affected with the state of matters which then took place,—nor have given any evidence of being more seriously and suitably exercised in asking wisdom from above, upon this subject. The expediency,

diency, at that time, was to be determined according to scriptural rules and the conjunctures of Providence,—without any regard to consequences; which, as men could not foresee, could no way belong to the rule of their duty. And yet I know of no consequences since, which do really militate against the expediency of what was then transacted.

Yea, I think it very evident,—that there was never as great and remarkable expediency and necessity in any other case of discipline, within the state of the Secession. —For, though the scandal was of extraordinary and very pernicious heinousness; yet no sooner was an entrance made into a calling of the separating brethren to an account for their conduct,—than a clamour began to be raised by them, and those on their side, against that procedure: The manifest import of which was, to cast a general reproach upon the discipline of the Lord's house; to have it subjected to the characters and pleasure of men, made an object of abhorrence, and sunk into a state of odiousness,—as much as if there had been nothing salutary in its nature, nor any foundation for it in the Holy Scriptures. And while it was presumed by them, that the higher excommunication might be the issue; this Bible-censure, in particular, was most odiously misrepresented and calumniated,—even the Scripture-terms of it being exposed, as objects of detestation and rage. The Synod was therefore shut up to one of two things,—either to let the whole ordinance of discipline sink into reproach; or to support it, to maintain a Testimony for it, to display the banner of Christ's authority over his own house,—by proceeding in the exercise of discipline, according to all the extent of scriptural institution and warrant. And there was no room left for them, in this case, to doubt the expediency of that procedure; leaving events to the Lord.

I must likewise observe, that an injury is done to this Synod and the ministers of it, by the undistinguishing tenor of this declaration; that “an approbation of the “censures inflicted on the Burgher brethren never has “been made a term of communion, ministerial or Christian communion, among us.”—Three things are to be distinguished here; a positive *approbation*, a positive *disapprobation*, and a want of *full clearness* for the one or the other. And it is very true, that a positive approbation,

in the present case, has never been required from any individuals as a term of communion ; while they professed a having of no clearness for a positive disapprobation. Yet a positive disapprobation, as to some steps of judicial procedure about causes of a private nature, may very well consist with both ministerial and Christian communion. But as to the present case, of a most public nature, affecting the whole present state of the Lord's work among the hands of this Synod ; I absolutely refuse that any reason has been yet given, and I hope never will be given, for supposing,—that a positive disapprobation may be admitted of as consistent with communion in this Synod, or with the enjoyment of sealing ordinances in any of their congregations. Nor do I see how any persons so disposed can, honestly and consistently, seek or hold communion, ministerial or Christian, among us. A *minority* in the Synod may be allowed of as *non liquet*, or as not having a full clearness upon the one or other side : But if a *majority* in the Synod were once come to be even in that state, they would then have changed their ground ; so far as not to be properly supporting the character of the *same synod* which was engaged in the former contendings for the Lord's cause among their hands.

For my own part, I freely declare, that I still reckon the discipline of the Lord's house, as then exercised in the case of the separating brethren,—to have been a special article of the *word of Christ's patience*, in the aforesaid circumstances : And that I consider any *disaffection* to it, now appearing among ministers and people, as a weighty reason,—why a standing acknowledgement of it, and a stedfast adherence to it, should also be reckoned a special article of *keeping the word of Christ's patience* in the present time.

I am conscious, that none can be more desirous than I am,—for having this Synod and those in communion with us, brought into a state of *coalescence* with the ministers in the Synod of the separating brethren and those in communion with them ; if it could be effected upon honest terms, consistent with truth and duty. Projects of coalescence, with which some ministers of this Synod are particularly acquainted, have been lately agitated among some people of both communions,—in joint meetings : But, so far as I understand, these projects are all calculated for seducing the people in communion with us from
their

their witnessing profession ; and for bringing about an apostasy on the part of this Synod,—that their contendings on behalf of the Lord's work among their hands, for about thirty-five years bygone, should be buried in oblivion. It is a plausible way of doing, to talk of some *concessions* to be made by this Synod for healing the breach : Yet I know of no concessions which they can make in the present case, but such as must imply some *falling from their own stedfastness*. And I know of no proper coalescence in this case, but such as the Lord prescribed to *Jeremiah* ; *Let them return unto thee, but return not thou unto them*.

I hope we shall maintain a warm attachment of heart, toward all whom we find evidencing a zeal for the peculiar doctrine of the Gospel,—the doctrine of *grace reigning through righteousness unto eternal life, by Jesus Christ our Lord* ; whatever be their external denominations : But we may not gratify that disposition of heart, by promiscuous communion with them ; such as cannot consist with a proper testimony against the gross errors or corruptions in which any of them are, at the same time, involved. And I hope we shall never be left to turn so simple, as that we may be befooled out of the Lord's cause among our hands by fair speeches,—by loose and lamenting declamations about peace, love, and unity.

I have now finished the *Memorial* and *Remonstrance*, upon this affair, which I reckon myself obliged to make : Yet having been so far from seeking to make a party for it, by endeavouring to draw any of my brethren into a concurrence ; that none of them, nor any person beside myself, has known so much as a line of it, till in my present reading. And I now leave my brethren to behave concerning it, as they shall see cause ; while I do not apprehend a present expediency of entering into any contention with them upon that subject. If any of them shall find a need, as I do, for exonerating themselves upon this whole affair,—or, particularly, upon the head of the aforesaid grievous injury done to the Reformation-Testimony as presently stated among the hands of this Synod ; they have a present occasion, perhaps the properest that they may expect, for declaring it.—But, as it cannot be refused that this matter belongs to the Synod's business, while respecting a sermon which was officially preached before them ; and as members have always been allowed

to exoner themselves, by getting what they thought necessary for that purpose marked in the minutes, about what was dissatisfying or difficulting to them in any business transacted; and as the necessary length of what is given to be marked cannot alter the nature of it, only adding somewhat to the business of the clerk: I therefore crave, that the Paper now read, or at least that part of it which respects the present state of the Testimony among our hands, may be allowed a place in the records of this Synod, for my Exoneration*.

ADAM GIB.

* I had weighty reasons for not attempting to bring forward this affair, in any other form than that of a personal exoneration; which, for other reasons, I decline to express.

Edinburgh; May 1. 1782. P. M.

Mr Gib represented, That he had a paper prepared for being read before the Synod at their present meeting; and craved that it might be agreed to give him an opportunity for reading the same at a public *federunt* in the Church, to-morrow before-noon: which, after some conversation, was agreed to.

Eodem Loco; May 2. 1782. A. M.

In consequence of the agreement at the last *federunt*, Mr Gib read a paper before the Synod; being a *Memorial* and *Remonstrance* about a *Sermon* which had been preached at the opening of this Synod in April 1779, and which he told he had got into his hands in print since the last meeting of Synod:—Bearing his apprehension that, by several passages of the sermon, a grievous injury has been done to *most unquestionable testimonies of the holy Scriptures*,—to the *glorious Reformation from Popery*;—and to the *Reformation-Testimony, as presently stated among the hands of this Synod*: and craving that the said paper, or at least the last part of it which respects the present state of the Testimony among our hands, may be allowed a place in the records of this Synod, for his exoneration. After some reasonings

reasonings upon this subject, the Synod declined allowing the two first parts, but agreed in allowing the said last part of the paper now read to be recorded in their minutes for his exoneration; and also that any members might have an extract of the same, if they desire it, for their perusal, betwixt and next meeting of Synod: The tenor whereof follows, viz. (as on p. 18—30.)

Extracted by JAMES MORISON, Syn. Clk.

It was not till after a good deal of reasoning, or rather opposition,—that the last part of the above-mentioned *Memorial* and *Remonstrance* was admitted to a place in the Synod's records. What was insisted for, instead of this, will come to be observed in the following remarks. I was sorry, on the preacher's account, that he had no other appearance to make,—than in floods of bold declamation against the appearance then made by me, as if it had been criminal or scandalous. The rudeness with which some espoused his quarrel, was what I bore with great indifferency—as respecting myself; but I could not help being otherwise disposed, concerning the deviation thus made from what I reckoned incumbent on all the members of the Synod, and the whole Secession-body,—with regard to the cause of God among their hands.

A N

A N S W E R

T O T H E

L A S T P A R T

OF THE FOREGOING

MEMORIAL AND REMONSTRANCE.

THIS *Answer*, or, as the Author calls it, APOLOGY,— will be properly introduced by the following Copy of the Synodical Minute concerning it.

Edinburgh, Sept. 5. 1782.

“ On Mr Gib’s reading the REMONSTRANCE, part
 “ whereof was allowed to be recorded in the minutes of
 “ last meeting of Synod,—an allowance having been gi-
 “ ven to Mr —, in like manner to read a paper at
 “ this time, in answer to the charges brought against
 “ his *Sermon* referred to in the said *Remonstrance*; Mr
 “ — read a paper accordingly, in vindication of his
 “ *Sermon* against these charges: And the Synod allowed
 “ that part of Mr —’s paper to be recorded in their
 “ minutes, which contained an answer to that part of Mr
 “ *Gib’s* paper which is recorded in them; delaying the
 “ further consideration of the affair till afterwards: And
 “ that part of Mr —’s paper is as follows, *viz.*” *

Such

* Mr — having come up to the last *federant* of the Synod, on the 5th of *September* 1782; he then read his *Answer* (after I had gone out), from a paper which seemed not easily legible by himself,—and no way legible by the clerk. The Synod allowed it to be recorded in their minutes; omitting a part of it, relative to those parts of the *Remonstrance* which had not been so recorded: But they gave him back his paper, for his getting a proper draught of it returned.—During the meeting of Synod in *May* 1783, the clerk received that draught. But he did not then produce it: Because he supposed, that the Synod could not admit of this *new paper* without a *new reading*,—for which he could not well find an opportunity, amidst the hurry of other business; and because the Author was not present, for answering any questions concerning it. And of this he informed the Author by a letter.—When the Synod was again met, on the 4th of *September* 1783; the clerk produced that draught,

SUCH is the reluctance with which I make this public appearance before the Reverend Synod, that it was within a few days of its meeting before I could prevail with myself to put pen to paper on this painful subject. Could I have seen it consistent with duty, inclination, would have prompted me altogether to decline this disagreeable task. My Reverend Father Mr Gib saw meet, in a written speech, which he read at last meeting of Synod, part of which has obtained a place in the minutes,—to attempt to find several errors in a sermon which I had the honour to deliver before this Synod on the 27th of April 1779, and which since has been published. As I was unexpectedly reduced to a situation that rendered it incompetent for me to act, as otherwise I would have done, at last meeting; the Reverend Synod, I hope, will now indulge me to say a few things in the entry, for my exoneration.

With all due deference to this Synod, to which I have in a solemn manner promised, and am ever ready to shew subjection in the Lord; I must be allowed to say, the Synod appeared to me to lose their way, in allowing Mr Gib to introduce this affair in the manner he chose to do it. A secret suspicion that he had me partly, and only partly in view, prevented me from opposing his extraordinary requisition in another manner than I did. Cheerfully shall I submit to Mr Gib himself, whether, after all he has read, he can produce from the records of any well regulated church, a precedent for it, or a step parallel to it, all circumstances considered. In this and every other instance, I am ready to treat my Reverend Father with all the respect due to his age, abilities, and usefulness. But I must say, his conduct at last meeting of Synod appeared to me in a very bad light. I considered it as an

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insult,

draught, with a letter from the Author: In which letter, he resolutely urged the recording of his paper, as formerly allowed; saying also,—“The paper I sent you, I attest as a faithful copy of the paper I read to them.” Some contended, but without effect,—against the rashness of recording that *new paper*, without having it first read: For it was carried, to rest in the Author’s attestation,—of its being a faithful copy from that which he had read before them, in *September* the preceding year. And it was appointed that this paper should stand on record; not in the minutes of the then present meeting, nor of the next before when it was sent up,—but so far back as those of the meeting in *September* 1782, which are never of course to be read again in the Synod.

insult, not only to me, but also to the Synod. I considered him as my father and friend, to whom in difficult cases I might apply for advice; and I acknowledge my obligations to him in this respect, in repeated instances. I believe his zeal for the good cause in [which] he and I are embarked, prompted him to take this step. But what a pity is it, that ever he should allow his zeal to operate in a manner calculated for reflecting dishonour on the cause he is so solicitous to promote?

Has my Reverend Father acted consistently, or as the Scripture directs, in this affair? He heard the sermon delivered; and will do me the justice to own it is published, almost word for word as it was delivered. No less than three years elapsed posterior to the delivery, and two years and nine months posterior to the publication of it, before he accused me of error in it. During that long interval he assisted at sacramental occasions, he sat down at the table of the Lord with me: The very day preceding that on which he impeached me, he not only sat in Synod with me, but voted for my transportation from one congregation under the inspection of this Synod, to another. Are these things consistent? Is Mr Gib, or any other man, able to reconcile them? One thing especially astonished me. My Reverend Father read in Synod a long paper, containing a number of charges against me, and absolutely refused to allow me to see it; that I might either confess the doctrinal errors with which he charges me, or repel the charges he brings against me. Is this conform to the practice of any impartial court, civil or ecclesiastical? If this be admitted for a precedent, what must the consequences be? I beg my Reverend Father for one moment to suppose himself in my place. I know he is capable of feeling. To his feelings as a man, as a Christian, as a minister, I appeal.

I come now to the paper itself. The Synod will allow me to say two or three words, in relation to the general strain of it. And, first of all, I am at some loss to account for the indirect manner in which I am attacked. Why does not Mr Gib name me? Again, does not his interpretation of the passages of the sermon, on which he founds his charges against me, imply a want of common candour? Many of the most intelligent of my fathers and brethren in the ministry, have spoken with me about
that

that part of my sermon which relates to the Burgher-controversy; and not one of them has had the penetration to discover the mistakes Mr Gib pretends to have found in it. I have repeatedly read the condemned parts of it, in as unprejudiced and impartial a manner as I could; and I cannot yet see that they will admit of the construction he has put upon them. But for every mode of expression used in it, I will not plead. Had I thought the terms I have used would have given the smallest offence to any of my Fathers or Brethren, I would have used other ones. I can sincerely say, I had not the remotest thought of advancing one sentiment opposite to the principles of this Synod; with which, particularly in relation to the controversy with the Burghers, I am fully satisfied. What inclines me the more to think my Reverend Father has imbibed suspicions of my orthodoxy, and by these has been influenced in interpreting certain passages in my sermon, is the oblique hint at some late meetings between the Antiburghers and Burghers in the south of Scotland; at two of which I was present. But why should Mr Gib credit every little story he hears? He has had repeated opportunities of conversation with me, since I attended these meetings. If he was dissatisfied either for my attending them, or any thing I was reported to have advanced at them; he certainly ought to have told me. In that event, I should have endeavoured, as far as possible, to satisfy him. It is well known to the members of the congregation with which I was lately connected, and within the boundaries of which the meetings were held, that the motion for the keeping them did not originate from me. I gave no encouragement to the motion, when it was made. I never had the smallest hopes of the meetings accomplishing any valuable end. Neither am I conscious of yielding any one of our principles, at those meetings. I never intended to do so. I have not heard of one person, Antiburgher or Burgher, that attended the meetings, the last of which was numerous, who has alleged I did so. As for the excommunication, I did not see that I was called either to justify or condemn it. It did not appear to me, to affect the merits of the cause. Accordingly, I rather considered it as out of the question. I took occasion to tell the Burghers present, it was not made a term of communion among us; and therefore, on
supposition

supposition any of them were to join with us, they would not be required to approve of it. This is the substance of what passed in relation to it. The constitution of this Synod never was a question, or subject of conversation, at any meeting I attended. I had not the smallest doubt of it; and would have refused to be present, or to act at any meeting that would not have admitted it.—Another thing confirms my suspicion, that Mr Gib was disposed to put the most unfavourable interpretation on my words. He finds great fault with me, for speaking of the breach in the Synod under the notion of an unhappy rupture, a mournful dispensation, a dismal event. Strange! Does Mr Gib think it was a happy breach, a joyful dispensation, a desirable event! Certain I am, he did not always think so. A very few years have elapsed, since he published to the world a work in which he expressly designs it, “that melancholy event.” *Present Truth*, vol. ii. p. 49. These things premised, I shall now consider the condemned parts of the sermon.

I am not called to answer the first part of the paper, relating to the commencement and expiration of the 1260 days, of which the text speaks. I submit to my Fathers and Brethren who have favoured my poor sermon with a reading, whether they could have wished me, or it was possible for me, to give a preference to the one opinion with greater modesty or deference. I can safely say, if I had my wish, I could see Mr Durham and Mr Gib before me, on every text from which I speak in the pulpit. But I would not engage, in every instance, to follow either the one or the other.

It is only the last part of the paper I am required to answer.

Now it is no small satisfaction to me, that I am called to speak on a subject, my views of which all along have been steady and uniform. I have been diffculted about other things: But as to the merits of the controversy between the Antiburghers and Burghers, I cannot say I have had a doubt. I am persuaded that, in the controversy about the religious clause in the Burgeſs-oath, the Burghers lost their way. When they, in concurrence with us, composed and published to the world a Testimony for the covenanted principles of the Church of Scotland, and a bond for the renovation of our Covenants in a manner

corresponding

corresponding to our times and circumstances, they put their hand to the plough. But when they undertook to defend a present swearing of the religious clause of the Burgeſs-oath, they began to look back; and have ſince drawn back. To learn the ſentiments of our modern Burghers, was one particular thing I had in view, in attending the meetings referred to. What I heard from them at theſe meetings, convinced me more than any thing I had read or heard, of the truly perplexed and bewildered ſituation to which they had rendered themſelves. They appeared truly ſolicitous to be in the right way; but utterly at a loſs to know whether they were in it; and, if they were not in it, how to find it. I am fully ſatisfied, that an approbation of a preſent ſwearing the religious part of the Burgeſs-oath, carries in it a virtual renunciation of the Seceſſion-teſtimony. The very paſſage Mr Gib quotes from Jeremiah's prophecy, had often recurred to my mind; eſpecially about the time of the foreſaid meetings; and appeared to me [to] have in it a peculiar applicability to the preſent caſe. I do believe the Lord is beſpeaking us, in relation to our Burgher brethren, thus,—*Let them return unto thee, but return not thou unto them.* Is Mr Gib, or any other member of Synod, now ſecretly ſaying; Can you reconcile theſe ſentiments with the paſſages quoted from your ſermon? I anſwer, —Whether theſe ſentiments and the quarrelled parts of my ſermon be conſiſtent, I leave the Reverend Synod to judge. But one thing I muſt ſay, both for myſelf and my ſermon; ſo far as I can recollect, I did not mean, in the ſermon, to contradict theſe ſentiments, or any one of them. This gives me occaſion to obſerve, that Mr Gib's interpretation of certain parts of my ſermon proceeds from a miſtake of my deſign in them. I did not at all intend, as he inſinuates, to give a general account, or a comprehensive view of the controverſy in this Synod, about the religious clause of the Burgeſs-oath. I had two things mainly in view. *Fiſt*, To point out the importance of diſtinguiſhing between the merits of the controverſy about the Burgeſs-oath, and the manner of conducting it. When I ſuppoſe that both parties might have a ſinful hand in it, I am far from thinking that both had an equally ſinful hand in it, or that both erred in one reſpect. I have all along conſidered the Burghers as erring,

not only in the manner of managing the controversy, but in relation to the merits of the cause. That this Synod was altogether innocent in the manner of managing the matter, no member of it will presume to say. In the *second* place, I considered the occasion on which the sermon was delivered, as of all others the fittest, for contradicting a motion [notion] which almost universally prevails among the Burghers; and appeared to me to reflect dishonour on this Synod;—*i. e.* That this Synod requires every person in connexion or communion with it, to approve of all the steps taken in the case of their Burgher brethren; particularly, their proceeding against them to the higher excommunication. These are the things I had chiefly in view, in these parts of the sermon my Reverend Father is pleased to quote and condemn. Am I not intitled to a fair and candid hearing? And my sermon to the most favourable interpretation my words will bear? When I suppose the one party, as well as the other, might have, in one respect or another, a sinful hand in the controversy, is it fair thence to infer, that I considered both parties as equally sinful? Is it consistent with other parts of my sermon, to suppose this was my view? Does it at all comport with my profession, or the place I occupied on that occasion? When I admit sinful management on the part of this Synod, do I allow any more than the members of it, in a very solemn manner, confessed long ago? I had said,—“ Admitting the Synod erred in the matter of censuring their Burgher brethren, why should this be improved to the disadvantage of our Testimony?” The truly harsh interpretation my Reverend Father puts on these words, I forbear to transcribe. I shall only say, he ought to have laid greater stress, than he does, on the connexion in which they are introduced. So far as I can recollect my sentiments at the time of composing and delivering the sermon, I only meant to make the supposition, in order that I might reason with our opponents on their own principles. If I had declined a correction offered by a member of Synod, it was because I saw no necessity for it. As for the extent of the forbearance the Reverend Synod can exercise towards members that labour under difficulties in relation to the excommunication of the Burghers, the Synod can best ascertain it. Whether it be consistent for the Synod, to tolerate

rate members that disapprove of that measure, if any such be among us, the Synod itself must determine. I shall only say, I did not mean either to justify or condemn it. My Reverend Father has formed different conjectures, to account for my scruples in relation to it. But he has not hit on the true reason of my hesitation. If I had the same view he has, of the nature and proper objects of the higher excommunication, I would not hesitate, as I do, about the propriety of inflicting it on the Burghers.

One passage of the sermon Mr Gib has corrected, with greater justice than any thing yet mentioned. I had said, —“ All that is required of us in relation to this controversy, in order to ministerial communion with this Synod, is, that we be satisfied in our consciences concerning the decision of Synod in April 1746; finding the religious clause of some Burghers-oaths inconsistent with the Testimony.” I ought to have added, “ It is required of every minister and elder among us, at his ordination, that he acknowledge and promise subjection to the Associate Synod, as presently constituted, in a way of testifying against the sinful managements of the prevailing party in the Synod, at some of the first diets of their meeting at Edinburgh in April 1747; approving of, and purposing to adhere unto and maintain the said Testimony, in his station and capacity.” But let any impartial person take the account I give, of what is required of us in order to ministerial communion with this Synod, in connexion with other parts of my sermon; and then say, whether, for my omitting an article, or part of an article of the formula, the charity which thinketh no evil could infer a disaffection to the principles, or any part of the principles of the Synod. How I came to omit the foregoing article of the formula, I will not at this distance of time positively say. I apprehend I had not, when I composed the sermon, consulted the formula. I had only, from my memory, inserted what I took to be the radical or principal part of the article. An engagement to testify against the sinful managements of the prevailing party in April 1747, certainly follows of course from an approbation of the decision in April 1746. Of one thing I am certain,—my omission did not proceed
from

from any objection I ever had to the omitted part of the formula.

Upon the whole, I take this opportunity to declare, that it is an attachment to the principles of this Synod that induces me to continue in connexion with it. I am for peace; and therefore, if this disagreeable affair be prosecuted any farther, all the bad consequences of it must be imputed to others, not to me. Justice to myself, and my poor sermon, obliges me to insist, that this short vindication or apology for both be allowed a place in the minutes of Synod.

(Sic subscribitur) — —

R E M A R K S

REMARKS upon the ANSWER to the Last
Part of the Precedent MEMORIAL and RE-
MONSTRANCE.

THE foregoing *Answer* or APOLOGY consists of two almost equal parts, the first of which is wholly taken up in personal *abuses* and *invectives*; and the other carries on the same strain, in a tampering with the subject of debate.

I. The *Apologist* has thought fit to treat me, through more than one half of his paper, with several gross, yet unprovoked *abuses*. He charges me with having committed an *insult*, not only to him, but also to the Synod: With having allowed my zeal to operate in a manner calculated for reflecting dishonour on the cause I am so solicitous to promote: With not having acted consistently, or as the Scripture directs, in this affair: With committing things so inconsistent, that neither I, or any other man, is able to reconcile them: With having used him in such a manner, as doth imply a want of common candour: With having been influenced by imbibed suspicions of his orthodoxy; while I credit every little story I hear: And with having been thus disposed to put the most unfavourable interpretation, a truly harsh interpretation, on his words.

For repelling the several *invectives*, by which he endeavours to support these *abuses*,—the following Remarks are proposed:

1. He inveighs against me as not having acted consistently, or as the Scripture directs; in that I had delayed to bring any charge against his sermon, though I heard it delivered, till three years afterwards,—yea till two years and nine months after the publication of it: And in that, during this long interval, I held acts of ministerial and Christian communion with him; and that the very day preceding that on which I impeached him, I sat in Synod with him,—and voted for his transportation from one congregation

gation to another. And he adds, “ Are these things consistent? Is Mr *Gib*, or any other man, able to reconcile them?”

But he must have seen these things most easily reconcilable, even perfectly consistent, without any occasion for catechizing me after this manner; had he recollected what he heard, in the introduction of the paper which I read before the Synod,—and what I had said to himself, about six months before. And I shall now explain that matter a little further.

During his delivery of the sermon, I was in my family-seat; where I had distinctly heard other speakers in the pulpit: But, from some dulness of hearing for several years, and the rapidity of his speech,—I could not be absolutely certain about all the terms of any one sentence of an ordinary length, and had no knowledge of many sentences which he uttered; so little reason had he to appeal to me, that the sermon “ is published almost word for word as it was delivered.” I indeed took up so much of what he said about *Antichrist's period*, as gave me great offence: But I did not hear what he said about Synodical affairs in such a manner, as to form any positive judgment on that subject. When come in to my house from the place of worship, and in the presence of several brethren,—I expressed some dissatisfaction at what I had heard, upon the first of these points; not being then capable of remarking any thing on the other: And that point which gave me great offence in the time of hearing, did not then make such impression upon me as might have produced any further effect. For I made no supposition of a future publication of the sermon; and as *vox emissa perit*, words uttered are soon forgotten,—I imagined that, as to any effect, it would soon become as if it had never been. Nor was I so ridiculous as to think that a difference of sentiments betwixt the preacher and me, about the method of calculating *Antichrist's period*, (the only point in his sermon which I then sufficiently understood for matter of offence),—might justly interfere with ministerial and Christian communion betwixt us! Neither have I so learned the nature of church-union, as to suppose, that even the present state of matters betwixt us might warrant a breach of that communion,—either in judicatory, or otherwise.

The sermon having been published at above forty miles distance from me, I never saw it till some time after the meeting of Synod in *August* 1781. Whether I had ever before heard of the publication, I cannot now recollect; but am certain that I had never made any enquiry for it, when it was accidentally brought to my house in *September* that year,—upon which I soon perused it. On that, or the next month, the author called for me; when I told him how lately I had got his printed sermon; and expressed to him my great dissatisfaction with it, in all the matters of which I have since complained: And I positively told him that, if I should live till the next meeting of Synod, I would find myself obliged to take a public notice of it before them. What I particularly found fault with was, the general declaration on the title-page, of its having been *published by desire*; and, upon enquiry, he named *one* brother to me, as the only person meant.

It is thus most evident, that I made no avoidable delay about complaining of the sermon; that I complained of it to himself, as soon as I was capable of doing so: And that I embraced the very first opportunity which I got for complaining of it to the Synod, in *May* 1782.

And so great was my aversion from a public controversy on this subject, that, so far as I can now recollect, no other considerations then upon my mind could have prevailed to engage me in it,—but from the notification in capitals on the title-page of the sermon, that it was PUBLISHED BY DESIRE.—No reader could imagine, that the desire of only *one* person was meant: But every reader must suppose, that it meant the desire of hearers; and must naturally conclude, that the publication was by desire of the members of the Synod, to whom especially the sermon was preached,—the notification being so wide as might include them all. And what construction could this naturally bear, among such as have no access to know better; or what conclusion might well be drawn from it, by such as may peruse the sermon when we are all off the stage? They could not rationally miss to take it as a certain evidence concerning many members of the Synod, and as (at least) a strong presumption concerning them all,—not only that they had then gone over into the Episcopalian and visionary scheme about the leading prophecies of the *Revelation*; but also that they had gone into a state of apostasy, with regard to their former con-

tendings

tendings for the cause of God among their hands.— This consideration struck me so deep, that I could not excuse myself from applying the best antidote in my power against these obvious and defamatory conclusions.

2. He inveighs against me, as if I had interpreted certain passages of his sermon,—not ingenuously, according to what I found expressed there; but as *influenced by suspicions of his orthodoxy*, which I had otherwise imbibed. Yet I have put no interpretation upon any of these passages, but such as the words must naturally bear; which also he has not yet pretended to correct: And I neither needed nor entertained any thing concerning him in my mind, for influencing that interpretation, but what necessarily arose from the words themselves.

He has extracted the above reproach, from what he calls “the oblique hint at some late meetings between “the *Antiburghers* * and *Burghers* * in the south of “Scotland, at two of which he was present.” And a very oblique foundation this was, for the far-fetched inference which he draws from it: That, when I occasionally mentioned some projects of coalescence in these meetings, I added,—“with which some ministers of “this Synod are particularly acquainted.” But no better foundation could be got, for the charge of disingenuity now laid against me.

He indeed gave me a general account of this affair, as what he had been put upon by some of his people; and represented an advantage which he had gained at these meetings,—in seeing, more clearly than ever before, that the *Burghers* are not *Seceders*.—But it would seem, according to him, that I have been so inconsistent, as never to have told him that I was dissatisfied with his attendance upon or conduct at these meetings; though I had repeated opportunities for doing so. If he means, that I did not enter into any controversy or quarrelling with him upon that subject; it is true: For, when I compared it with what I had then lately read in his sermon,—I reckoned the matter too public and extensive, for being adjusted in any private discussion betwixt him and me. Yet he

* There is now a necessity for using these terms of denomination, in order to a being readily understood without circumlocutions; though they were originally a sort of nicknames imposed upon the parties, not assumed by them. They might be more properly distinguished by the characters of *Seceders* and *Receders*.

he might have taken it as a signifying of dissatisfaction, when I objected to him, concerning the proposals on both sides for a coalescence which he gave me an account of,—that these abstracted from all regard to the Synod's contentings in the case of their separating brethren, on and ever since the 9th of April 1747.

He had no occasion for bringing in his favourable account of the *Burghers*, as any way belonging to his present controversy with me: For I will heartily acquiesce in every thing that can be said to their advantage, consistently with truth. But I suppose he needs not expect much thanks from them, when he represents them as quite unsettled, and void of confidence in their way; by his saying,—“ They appeared truly solicitous to be in
“ the right way, but utterly at a loss to know whether
“ they were in it; and, if they were not, how to
“ find it.”

According to his own account, the *Constitution* of our Synod was not mentioned; and so, an acknowledgement of it had no place among his proposals for a coalescence, at any of the aforesaid meetings. But it is truly astonishing, that he should say; “ I would have refused to be
“ present, or to act at any meeting that would not have
“ admitted it.” For he certainly never did, nor can find any one Burgher, really of that denomination, who would admit of the said constitution; as this could not but mean a giving up with the present state of their own religious profession: And it is well known, that they maintain a professed adherence to their Synod's act of *nullity* about the constitution of ours.

But it is not my present business, to enter into a particular consideration of the unfair dealing which the Secession-Testimony has met with, though without the proposed effect; in some other late coalescence-meetings, held by some ministers of both communions,—all originating from the Apologist's example.

3. He inveighs against me, as having *attacked him in an indirect manner*; “ Why (says he) does not Mr Gib
“ name me?” But my defence in this matter, whatever it may be to any others, continues quite satisfying to myself.—Without naming the *preacher*, I specified the *sermon* complained of; as having been preached at the opening of the Synod in *April 1779*, by their last moderator: And this was no attacking of him in an *indirect manner*;

if that should mean a leaving any way in the dark, who was the preacher meant. But I did not name him, because HE was not my object. The Synod might call him to an account for his sermon, if they thought it proper to do so: Yet I did not mean to undertake any process against him on that subject. The SERMON only was my object: And it would have been all the same to me, with regard to my complaining of the sermon; whether the preacher was still alive, or in the house appointed for all living.—This was the reason why I left a *blank* for his name, when writing over the title of his sermon. And as I apprehend that his name can bear no honourable mention in this cause, I still choose that no notification of it should be made by me: Wherefore I have left a *blank* for his *subscription* of his apology; and *blanks* for his name, in the copy of the Synodical minute concerning it.

4. I am very singularly inveighed against, in the following words, *viz.* “One thing especially astonished me: My Reverend Father read in Synod a long paper, containing a number of charges against me, and *absolutely refused* to let me see it; that I might either confess the doctrinal errors with which he charges me, or repel the charges he brings against me. Is this conform to the practice of any impartial court, civil or ecclesiastic? If this be admitted as a precedent, what must the consequence be?” And, upon this head, he appeals to my “feelings,—as a man, as a Christian, as a minister.”

It is not very easy to abstain from severe language, in repelling the above story: But the reader shall be left to his own reflections upon it, after being informed how the case really stands.

In the close of the paper referred to, I craved that the whole, or at least the last part of it, should be allowed a place in the records of the Synod. In opposition to this, it was urged by severals,—that I should put the paper, or a copy of it, into the preacher's hand; for his making an answer to it, or what defences he should think proper. *This* indeed I *absolutely refused*; as I could not allow the matter to be injuriously debased, into the state of a private or personal cause betwixt him and me. But I told, that he could soon have from the Synod—an extract of the whole, or such part of it as they should allow to be recorded: Or that, if this should be thought more proper,—I would let him, among others, have the whole

of it in print ; and that with all practicable expedition.—Such is the fair part which I then acted, instead of the fictitious part which is so boldly appealed to my feelings ; and which, indeed, could hardly have got too bad a name. And as I could not allow that the public cause, for which I was pleading, should be taken down into a debate before the Synod as a private or personal cause betwixt him and me ; I have likewise resolved, for reasons which are to me more than sufficient,—that I will not enter into any debate with him at that bar, about the personal cause of those abuses which he has now committed upon me : While I can see no effectual method of defence remaining for me, in this case, but that which I now take.

5. I am inveighed against, as having acted so unwarrantably in this whole affair, committing an *insult* to the Synod and him,—that it is *submitted* to myself, for self-condemnation ; *whether, after all I have read, I can produce from the records of any well regulated church, a precedent for it, or a step parallel to it, all circumstances considered.* But a declaiming against the equity of any measure, from the topic of uninspired precedents or parallels, without any direct evidence of its iniquity,—can only serve the purpose of defamation. And nothing ever had a precedent or parallel, *all circumstances considered* ; for every case must have some peculiar circumstances belonging to it : While we have as good a right to make precedents, in obeying the calls of our providential circumstances,—as any fallible men who went before us. Yet if the Synod had, as General Assemblies, a Committee for *purity of doctrine* ; or one for acting in the Church, like *Grand Juries* in the State,—making a presentment, when they think fit, of public faults or grievances : There might be some reason for alleging, that the complaint about the sermon should have originated in such a Committee. But, according to our situation, every one was left, in the present case, to take the course which he should think proper,—for delivering his own soul. After all, can there be any want, or yet can there be any need of *precedents* or *parallels*,—for essaying to be *valiant for the truth upon the earth*, for *holding that fast which we have* ; for taking the first opportunity, of endeavouring to check a *falling from our own stedfastness* ? Or may it be declaimed against as unprecedented, unparalleled,—that a member of Synod endeavoured

endeavoured to put his brethren upon a necessary vindication of a public cause, which could not be honestly shuffled over into a personal cause of any one? When the Apologist shall find a worthy precedent or parallel, of a Synod being opened by a sermon—containing a DEFAMATION of the characteristical ground of their Synodical existence; it will then be soon enough for him to declaim, in his present manner, against so much as *one* finding fault with such conduct.

But he reckons my conduct, in this matter, so unwarrantable,—that (says he) “ the Synod appeared to me “ to lose their way, in allowing Mr *Gib* to introduce this “ affair in the manner he chose to do it.” Yet how can they be supposed to have *lost their way*, in the present case; when the way which they took was the only way which they could take,—consistently with the nature of the Court, and the unquestionable right of members? Common order requires that a member, who has any thing new to propose, should not bring it forth in the midst of other business; that he should do so, at the opening of a *sederunt*, or in the interval of other causes: Or that, if the hearing which he wants may be of some considerable length, he should desire a time to be set for it. This was what I sought and obtained: And I did not seek it as a matter of *favour*, but of *right*; while the Synod had no just power, to refuse a granting of my desire.—According to the essential freedom of the Court, every member is entitled to a hearing, in the order which has been mentioned, upon *whatever* he may have to propose. He cannot be confined, in his speaking, to a cause already tabled; nor can he be obliged to tell in the first place, what cause he designs to propose and speak upon. When once he is heard, the Synod may entertain or repel what he has said, as they shall see cause; yet a hearing, without any previous limitation, they cannot refuse him, but at the expence of forfeiting their character: While a member would be betraying his unalienable privilege, in submitting to such a restraint upon his freedom of speech. In the British House of Commons (whose freedom is not greater than that of the Synod should be) every member is at liberty, when not interrupting other business,—to stand up in his place, and call the attention of the House to whatever he thinks proper; so that a refusing to hear him would be considered as subversive of their Constitution.—

tion.—And thus the *Apologist* had no reason to apologize, from his peculiar circumstances, for his not having opposed, in another manner than he did, what he calls my *extraordinary requisition* : Nor has He ever been considered as of sufficient Ignorance and Effrontery, for setting up his face to make and maintain an opposition to such absolute freedom of speech.

But while he supposes the Synod to have lost their way, in allowing me to be heard ; I shall leave it to the reflections of those who carried a recording of this paper, —whether or not they have lost their way : when defiling their minutes by such a defamatory paper ; so much made up of personal abuses and invectives, which are of no concern to the cause before the Synod,—but as serving to wound it through my sides : While I am thereby represented, and now recorded in the minutes of the Synod, even as one under a *want of common candour* ; that is, a *want of common ingenuity or purity of mind*,—which means an unworthiness for being owned, either as a minister or church-member.

II. The *Apologist* proceeds, in the second half of his paper, while carrying on the same abusive and invective strain as in the first,—to tamper a little with the subject of debate.

As to the first part of my paper, about the commencement of Antichrist's twelve hundred and sixty days ; “ I submit (says he) to my Fathers and Brethren,—whether they could have wished me, or it was possible for me, to give a preference to the one opinion with greater modesty and deference.” But there is a difference betwixt modesty and glossiness of language ; while the alleged modesty plainly amounts to no more,—than a mannerly way of stepping up to take his place, among those whom he absolutely calls the *best Expositors* : and it matters not, with whatever deference the one opinion is preferred ; when the preference is absolute.—As to the last part of my paper, he should not have said, that he was *called or required* to answer it ; while he was only *allowed* to do so. More particularly,

Ist, After all other things which he mentions, he adds ; “ One passage of the sermon Mr *Gib* has corrected, with greater justice than any thing yet mentioned :” That is, according to his account of matters, with greater justice

stice than none at all. What I had corrected was, his setting forth all that is required of us for ministerial and Christian communion, in relation to the controversy with the separating brethren,—as nothing more than an approving of the Synod's decision in *April 1746*, concerning the religious clause of some burghs-oaths: *Omitting* a most material part of the same article in the *Formula*; which requires, concerning the sinful management of these brethren in *April 1747*,—that there be a professed approbation of, and adherence unto the Testimony then made and maintained against it. This omission he takes with, as what he cannot now account for; further than as it may be chargeable upon a very strange defect of his memory,—in composing and preaching his sermon, and getting it transcribed for the press! That the “omission did not proceed “from any objection to the omitted part,” is what cannot possibly be reconciled with his view of the breach in the Synod.

But it is very odd for him to pretend, that “an engagement to testify against the sinful management of the “prevailing party in *April 1747*, certainly follows of “course, from an *approbation* of the decision in *April 1746*.” For it is most certain, and certainly appeared in coalescence-meetings,—that multitudes will give way to the *approbation* in the one case; while resolutely set against the *engagement* in the other. And who is more set in opposition to that engagement for testifying against the said sinful management in *April 1747*, than a survivor of the separating brethren; who yet is satisfied with the decision in *April 1746*,—having soon professed sorrow for, and retracted his protestation against it? An alleging that one of these things *certainly follows of course* from the other, serves a present purpose of apology; but whatever it should do, its actually doing so, is quite contrary to a very general truth of facts. As matters have always gone, and are still further going,—satisfaction with the Stand which was made for the Secession-testimony in *April 1746*, will by no means infer satisfaction with the Stand which was made for it in *April 1747*. And may ordination-vows continue to secure the inference! But a refusal of having had “any objection to the omitted part” of the fore-said article in the *Formula*, cannot be a sufficient apology for preaching and printing down the real import of it; being *protestatio contraria facto*.

And any appearance of justice, in my correcting of the said omission, is soon washed quite away: By supposing me to infer from it, what no *impartial person*, having the *charity which thinketh no evil*, could infer. And what is this? It is “a disaffection (on his part) to the principles, or any part of the principles of the Synod!” But such an inference from his omission I never made; and it never entered into my mind to make it, as will be further explained in a little.

2dly, He had said,—“Admitting this Synod erred in the matter of censuring the Burgher-brethren, why should this be urged or improved to the disadvantage of our Testimony?” And he now says,—“The truly harsh interpretation my Reverend Father puts on these words, I forbear to transcribe.” But why? Is it of such profane harshness, as does not become a sober person to repeat? Or rather, did not this way of speaking about it, serve a purpose for giving a very bad opinion of it, to make it be supposed a good deal worse than it is; while many heard him in *September*, who did not hear me in *May 1782*?—But, if the reader is pleased to look back on that alleged *truly harsh interpretation*, he will find it amounting to no more than this;—that the above passage of the sermon *admits* the Synod to have erred, in the inflicting of those censures meant; that their adversaries are thereby fully allowed to judge so; that, according to the contexture of the other quotations made along with it, the preacher evidently favoured this judgment: And that this was further evident, from his having refused (which he does not deny) to admit of a proposed alteration in the manuscript of the sermon before it was preached; that instead of *admitting this Synod erred*, it should run,—*supposing, but not granting this Synod erred*; while this was all the supposition necessary, for reasoning with opponents on their own principles. The brother who proposed that alteration, saw a necessity for it; but the preacher, it seems, saw none, according to the scheme which he was upon. And it is now referred to every impartial reader, if the said interpretation contains any thing more than the mere import of the passage interpreted; as compared with other quotations at the same time made from the sermon, and particularly, with the said refusal: And if any one word of the connexion in which the passage is introduced, has any tendency to mitigate that interpretation.

pretation.—But nothing more is necessary for establishing the justness of it, than that the Apologist has not offered to disprove or contradict it, in any one article,—not finding it consistent with his scheme to do so; which appears to have been his chief reason for not transcribing it. The interpretation is not alleged to be *false*; and as to any pretended *harshness* of it, I have no taste for smoothings which do not consist with plain English;—I must be allowed to say, that black is black. And it is a matter of melancholy consideration, that the character of the Synod, as to their proceedings in this case, should be blasted,—by such pitiful shuffling and shifting.

I have not any occasion here, for a particular reasoning about the censures referred to; or what of them is mainly levelled at, the *Higher Excommunication*.—In general, he means not *either to justify or condemn it*; but considers it as to be *out of the question*, in our controversy with the Burghers. And so, the appearance which the Synod was enabled to make thereby, for the Testimony among their hands, and the credit of that divine ordinance,—should be left to sink into oblivion.

He observes, that, among different conjectures which I had formed, I had not hit on the *true reason* of his hesitation. Yet, according to any signification which he makes of that *true reason*, it must lie in his disagreeing to the latter part of my conjecture upon the head of *incompetency*.—All the signification which he makes of it, lies in these words; “If I had the same view he has, of the nature
“and proper objects of the Higher Excommunication, I
“would not hesitate as I do, about the propriety of in-
“flicting it on the Burghers.” Now, I had plainly told my view of that matter: But he is not pleased to tell his; further than as it must be supposed contrary to mine. And the contrary view can only be,—that *brethren*, though contumacious in a state of most scandalous iniquity, are not proper objects of this censure; if they have been *eminent* and *useful*, if they be *great* and *good* or *gracious*: Being a censure *interfering with their interest in the invisible church*. And if this be his view,—if that censure is to proceed upon a judgment about the gracious and mystical state of brethren, about which we cannot judge; the controversy is thus, upon the matter, thrown overboard, into a bottomless ocean of absurdity and nonsense.

3dly, The principal matter of the present debate, is,—the *Breach* of the Associate Synod, on the 9th day of *April* 1747. And with respect to this,

1. The Apologist is pleased to twit me with an astonishing and astonishing question, which the reader may try to reconcile with ingenuity and discretion: “Strange! does Mr *Gib* think it was a happy breach, a joyful dispensation, a desirable event?” He puts this question, upon account of my having found fault with him,—for calling it “an unhappy rupture, a mournful dispensation, a dismal event.” From this he infers the above manifest reproach; as if I now thought it *happy, joyful, desirable*. “Certain I am, (says he), he did not always “think so;” which imports, that I now think so. And where does he find a ground for that certainty? In this; that, by a publication which I made some years ago, I designed it “that melancholy event.” But he needed not to have gone so far back, for a ground of that certainty; because, in the very paper which he is now answering, I had said,—“very unhappy, dismal, mournful, lamentable things accompanied the said rupture.”—And he had no reason to suppose, that I consider the course then taken by the separating brethren,—as *happy, joyful, desirable*! Though I cannot, *with him*, include likewise the course then taken by those on the other side,—under the characters of *unhappy, mournful, dismal*!

2. He says; “When I admit sinful management on the part of this Synod, do I allow any more than the members of it, in a very solemn manner, confessed long ago?” And it is true, that they solemnly confessed sinful failings, in their *manner* of contending against the course of the separating brethren: While no sinful men ever did any good thing, without some reason for such confession respecting it. But they never confessed, with regard to the *matter* of this contending, what the sermon teaches; that it was an evil which they were left to fall into, as a stumbling block for a judicial hardening of the generation,—objects of the Lord’s dissatisfaction, in that whole matter!

3. I am attacked with a grievous outcry, about my interpretation of those passages in his sermon which I found fault with: As if I had put a *construction* upon his words, which he *cannot yet see that they will admit of*. [What he upbraids me with, in this matter, about *many of the most intelligent*

intelligent of his Fathers and Brethren, exceeds my comprehension ; for I was not pretending to find hidden mistakes, but was complaining of open misrepresentations, in the part of his sermon referred to : And these whom he means could therefore have no room for an exercise of penetration about the former, but for honesty of behaviour about the latter ; their supposed want of which, I leave to a discussion betwixt him and them.] “ Mr Gib (says he) was “ disposed to put the most unfavourable interpretation on “ my words.” And he puts a question, meaning a strong affirmation,—“ Does not his interpretation of the passages of the sermon, on which he founds his charges “ against me, imply a want of common candour ?” He adds,—“ Am I not entitled to a fair and candid hearing, “ and my sermon to the most favourable interpretation “ my words will bear ?” And he, with his sermon, certainly are so ; but it remains, and will ever remain to be proved,—that I have committed any breach of their privilege in that matter.

The whole ground, beside what has been considered, upon which he founds the said accusations, is referred to in these words : “ Mr Gib’s interpretation of certain “ parts of my sermon, proceeds from a mistake of my design in them.”—And where lies the pretended mistake ? In what is immediately subjoined ; “ I did not at all intend, as he insinuates, to give a general account, or a “ comprehensive view of the controversy in this Synod, “ about the religious clause of the Burgesses-oath.” But as I never imagined, so I never insinuated, nor ever gave the remotest occasion for supposing that I insinuated such a thing : And let any judge then, on which side the mistake lies.

With regard to a quotation which I made from his sermon, I said ; “ Such is the view given, as a comprehensive view of the whole affair.” But of what affair ? The only affair which has any appearance of being referred to by these words, is the affair of the breach in the Associate Synod. I did not pretend that, in the quotation which I so interpreted, he was giving any account, any view at all, of the controversy about the religious clause of the Burgesses oath : And I did not suppose, that there was any controversy betwixt him and me about that clause,—or about the decision concerning it in *April 1746.*

But he says not one word against the fairness of my interpretation; that the said quotation “gives a view, as “a comprehensive view of the whole affair” of the breach in the Synod, according to his notion of it: So comprehensive,—that all particulars on that subject, must be understood as comprehended in the generals there expressed: And the account, the view which he there gives of that matter, cannot be otherwise understood than as so general and comprehensive,—according to any principles of common sense. He does not yet deny it. And may I be declaimed against, as dealing in a “most unfavourable interpretation,” under “a want of common candour;” because I take his words in the only sense which they can naturally bear,—and which, through his whole apology, he never controverts?

According to him, the whole conduct of both parties, in the affair of the said breach, falls under the character of *sinfulness*: But, says he,—“When I suppose the one party, as well as the other, might have, in one respect or another, a sinful hand in the controversy; is it fair thence to infer, that I considered both parties as equally sinful?” And who inferred this? I never did, nor appeared to do so. I had inferred that, according to him,—it was “an evil which both parties were equally left to fall into; equally supposed to have a sinful hand in the whole:” And the *equality* which I mentioned, plainly meant the *whole* of the conduct of *each* party, as supposed to have been sinful. But as to an *equality* of the *sinfulness*, I said not a word: I leave it to an infinitely higher Judge, to make a comparative estimate of sins; as to what they are in themselves, and by reason of several aggravations.

4. “I had in view (says he) to point out the importance of distinguishing between the merits of the controversy about the Burgeſs-oath, and the manner of conducting it.” And there is, no doubt, a great importance of distinguishing between a good cause and the managements concerning it; so that a disapproving of some things amiss in the latter, may not be suffered to interfere with a maintaining of the former. But, according to his view of distinguishing between these things, while the Synod is allowed to be *right* as to the *merits of the controversy*; both sides are considered as *wholly wrong*, with regard to the *manner of conducting it*. He is “far from thinking, that both
“ had

“ had an equally sinful hand in it, or that both erred in
 “ one respect:” No ; he “ considers the Burghers as
 “ erring, not only in the *manner* of managing the con-
 “ troversy, but in relation to the *merits* of the cause.”
 Yet still he takes no notice of any other difference be-
 tween the parties ; of any other than a *sinful hand*, of
 any thing better than *erring* in the case of the other par-
 ty,—as to their manner of managing the controversy.—
 And while he does not acknowledge them as having been
any way innocent in their manner of managing, he con-
 cludes his view with this insipid off-come ; “ that this Sy-
 “ nod was *altogether innocent*, in the manner of managing
 “ the matter, no member of it will presume to say.”
 Certainly none will. But they have to say, that they ob-
 tained *mercy of the Lord to be faithful* in that business ; a
say, for which the Apologist’s view of matters leaves no
 room.

5. The Apologist is at a deal of pains to defend his
 orthodoxy, where I had never, directly or indirectly, made
 any attack upon it. This idle defence he makes over and
 over : “ I had not the remotest thought—(says he) of ad-
 “ vancing one sentiment opposite to the principles of this
 “ Synod ; with which, particularly in relation to the con-
 “ troversy with the Burghers, I am fully satisfied ;—
 “ as to the merits of the controversy, I cannot say I
 “ have had a doubt ;—neither am I conscious of yielding
 “ any one of our principles, at these meetings” with the
 Burghers ;—“ it is an attachment to the principles of this
 “ Synod, that induces me to continue in connexion with
 “ it.” And I never suspected any thing to the contrary ;
 I never gave him the smallest occasion to suppose, that I
 had *imbibed suspicions of his orthodoxy* in that matter : I ne-
 ver inferred, or seemed to infer (as he pretends) from
 any parts of his sermon,—that he had a *disaffection to*
the principles, or any part of the principles of the Synod ; par-
 ticularly in their decision of *April 1746*, about some Bur-
 gess-oaths. But, after making an amplified profession
 of his sentiments concerning the *Burghers*, as having *lost*
their way in the controversy about the religious clause in the
burgess-oath ; he adds : “ Is Mr Gib, or any other mem-
 “ ber of Synod, now secretly saying ; can you reconcile
 “ these sentiments with the passages quoted from your ser-
 “ mon?” Yet no person of common sense could either
 openly or secretly say, or even imagine,—that these things
 have

have even the smallest appearance of inconsistency, for affording any business about reconciling them. He, however, answers; “ Whether these sentiments and the quarrelled parts of my sermon be consistent, I leave the Reverend Synod to judge: But one thing I must say, both for myself and my sermon; so far as I can recollect, I did not mean, in the sermon, to contradict these sentiments, or any one of them.” And who says, or supposes, that he did?

Why, then, all this unoccasioned and impertinent apology? I will not charge him with a deceitful intention, so long as I can suppose a most unaccountable inattention. But I will charge his apology with a most deceitful tendency,—to impose upon the Synod, upon hearers and readers of it; by shuffling out, or keeping the thumb upon the true subject of debate,—and shuffling into its place, another subject which was never controverted betwixt us.—The present controversy betwixt him and me is not about *principles*, but about *practices*; not about any *present Doctrines*, but about some *past Doings*: Some happy facts, concerning the melancholy breach of the Associate Synod in April 1747. The sermon gives a general view of that breach; which he doth not refuse to be a *comprehensive view of the whole affair*, according to his apprehension of it: And I had interpreted the same, as meaning,—that thereby *this whole affair, concerning the Synod, is set forth under very black characters; by which the memory of the Lord’s great goodness on that occasion is blotted out.*

Now, he makes not the smallest attempt to correct my said interpretation. After all the occasion which I had given to him, and all the further consideration which he has taken of this affair,—it is to be *remarked*, as *very REMARKABLE*; that he has not yet *one good thing to say*, of what the Lord did, and enabled his servants to do, on the said occasion,—for supporting their Synodical state, and the Secession-testimony among their hands: He has not *one good word to bestow* on that subject; but still leaves all to be considered as sinful on man’s part, and judicial on God’s,—acknowledging no difference between the opposite parties, but as to *degrees* of sinfulness in their conduct: Amidst all professions of orthodoxy in an attachment to the *principles* of the Synod, he takes care not to let one word drop in favours of the said praise-worthy *procedure*;—which can mean nothing short of a settled inclination to

have the reputation of it sunk.—Thus, after all his *outcry* against me, about *want of common candour, and most unfavourable interpretation*; instead of pretending to give the smallest reason for these heavy charges, he has fully justified the whole construction which I had put upon his words: Neither alleging any falsehood of my interpretation; nor offering any more favourable interpretation that he could have wished me to make*.

It is a strange way of doing, to profess a connexion with the Synod from an attachment to their principles; and yet to defame their memorable procedure on the 9th of *April 1747*,—through which only the true Associate Synod, and their support of those principles, come to have a standing and present existence. It is as if one should profess an attachment to all the good principles in the standards of the Protestant Churches; and yet defame all the great doings of God and men, by which the erection and maintenance of these standards has been brought about in the Reformation from Popery,—because of the many dismal things which accompanied the same.

The main difference betwixt the Apologist and me, is about the LORD's *great goodness*,—in the conduct and support with which he blessed his servants at the foresaid breach; as to the Testimony then given by them against the sinful course of their separating brethren, now called Burghers: A Testimony which all ministers, probationers, and elders of our communion, have solemnly vowed to maintain. It is thus a difference about the *works of the Lord,*

* My whole interpretation of the preacher's doctrine about the Associate Synod, is quite conformable to an *advertisement* prefixed to his sermon: where he tells,—that “The discourse is intended” (among other things) “to rectify certain mistakes many labour under, in relation to the nature and design of the Testimony in which the author, and others with whom he is connected are engaged; and in relation to the terms of communion among them.” It is evident, that he means such mistakes among persons of other communions. And how doth he set about the rectifying of these supposed mistakes? It is by endeavouring to persuade them,—that the Synod's contentings for that Testimony, or their *manner* of maintaining it, in the controversy with their separating brethren, on the 9th of April 1747, and afterwards; that these things are now of no concern, in the terms of communion among us: But that they are at freedom to consider all these things as faults or mismanagements, yet such as may be overlooked in the present state of fallibility; so far as not to prejudice them against taking part with us in prosecuting the same Testimony as to the *matter* of it, without any regard to that former *manner* of doing so.—Such is the real amount of his said doctrine, when turned into plain English.

Lord, the operation of his hands, on that memorable occasion : And it comes to this,—the quarrelled sermon is for having the *memory* thereof killed and buried ; while I contend for having it kept alive, and exhibited as a standing matter of thankful commemoration. This cause is of great importance, in my view ; I cannot sacrifice it to any specious pretensions ; I cannot excuse myself from essaying to support it, with plainness and freedom of speech, while conscious of no personal animosity or prejudice.—The Apologist says, in his conclusion,—“ I am for peace ; and “ therefore, if this disagreeable affair be prosecuted any “ farther, all the bad consequences of it must be imputed “ to others, not to me.” But any man will be for peace, where it only means, according to the present sense of it, a being left uncontrolled in a wrong course : And the Apologist has no reason to suppose,—that any bad consequences of his not submitting to the just control which he now meets with, can be imputable to any but himself. For my part, I have no intention to prosecute this affair any farther than I have now done. Nor have I any ambition for getting the last word in any cause ; resting satisfied when once I have, as I think, got my mind sufficiently explained : And despising the vanity of every attempt, for getting the plain reality and truth of things swept away—by an inundation of shuffling and abusive words.

To conclude ; I am willing to partake in any disrepute, which the good Cause that I plead for is now lying under : I want not to be in a better estimation ; I am satisfied to be out of fashion, so far as it is,—concerned that I may be *faithful unto death*. But I know that the time is coming, and I hope much nearer than the Apologist imagines ; the time when what remains to be fulfilled of the *eighteenth* chapter, and the prophesy of the *nineteenth* chapter of the *Revelation*,—will have a glorious accomplishment : And then it is that the credit of the Reformation-work in these lands, of all the testimonies in behalf of it, of all the blood by which these have been sealed, of the Secession-testimony, and of the Lord’s great interposal for it now in debate,—that the credit of all these will be fully restored ; and my name, so far as its present connexion with those interests shall then be known,—will, at the same time, be abundantly vindicated. At the date of this publication, I want but the difference betwixt the

old and new styles, of what the Psalmist mentions as the common period of old age ; and I am not supposing that I may live to see the morning of that day of the Son of man. But, notwithstanding the manifold and horrible darkness of the present time,—I will sing concerning it, in imitation of the *Roman* poet, and with a far better application than he :

*Aspice venturo latentur ut omnia seculo ;
O mihi tam longe maneat pars ultima vite,
Spiritus et quantum sat erit tua dicere facta !*

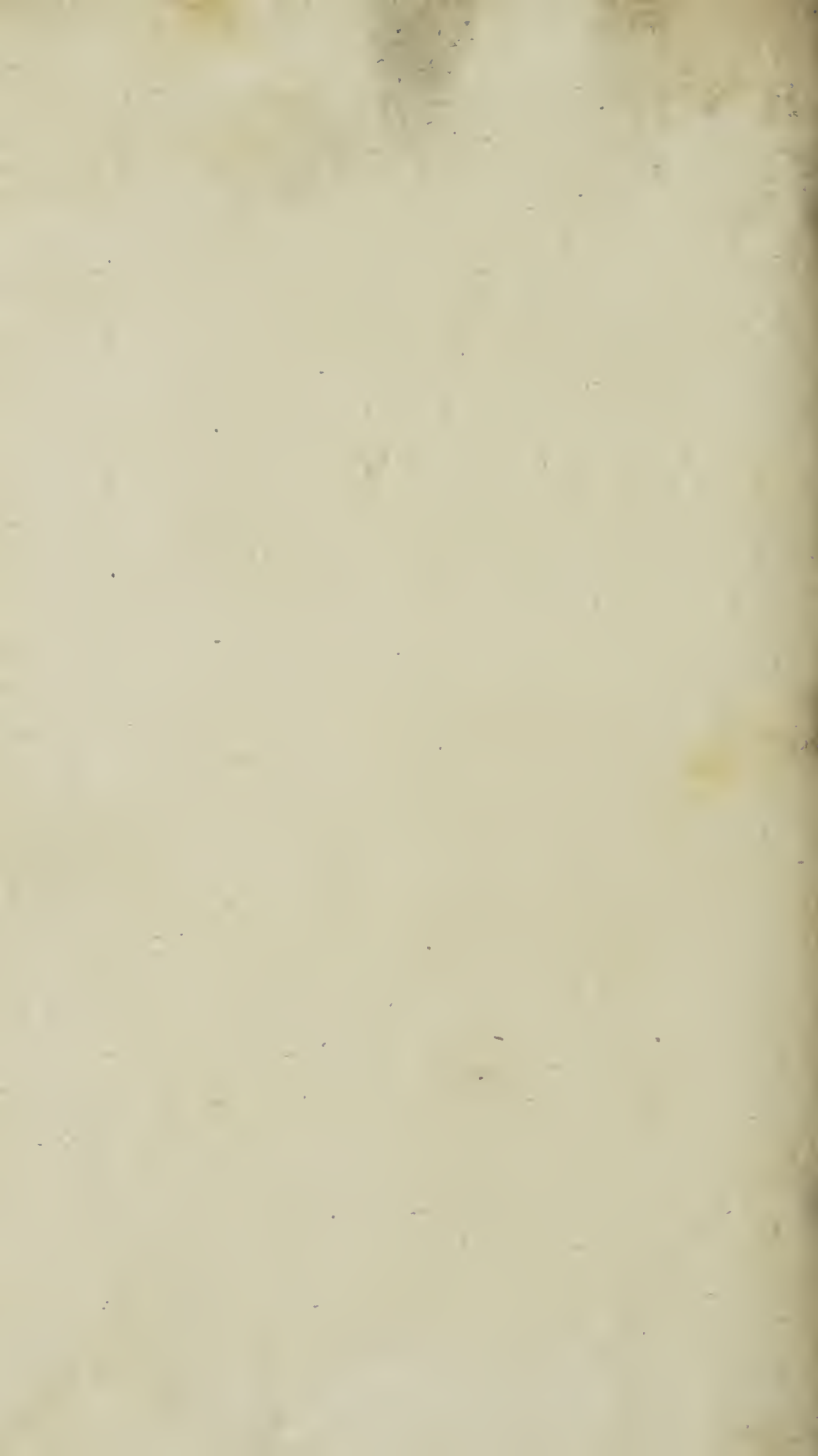
VIRGIL.

O let my soul incessantly presage,
The blissful glories of the coming age !
May yet my life till then protracted be,
With strength and spirit still enough in me ;
To see and praise that end of present crimes,
The hopeful dawning of those happy times !

P. S. On the 12th and 13th pages, some evidences are given, of *Antichrist's* having grown up to an high stature,—long before the period fixed on in the Sermon, as the year of his birth : To which may be added, that forty-five years before, or in the year 711, his growth was come to such a height, in the person of the *Roman* Pope, —that “ the Emperor *Justinian* even kissed his foot ; a “ token of respect which had before been paid to the “ High-priest among the Pagans.”

WALCH's *History of the Popes*, p. 100, 111.

F I N I S.



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